

T H E  
Kingdom  
O F  
G O D

Opened and Proved  
To be a Kingdom of Grace and  
Glory, the one Thing necessary for all,  
and the Saints everlasting Happiness.

A Discovery of the  
Subjects of it by their Qualification and  
Conversation, Scriptural Evidences for every  
one to try his Eternal state by; with Motives  
and Means for getting and keeping a comfor-  
table assurance of this heavenly Kingdom.

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By *Tobias Ellys*, Minister of the Gospel.

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To His Most Excellent and Sacred Majesty

# Charles II.

By Appointment

and

His Majesty's

Privy Council

Have

Given

Under the Great Seal of Great Britain

That

His Majesty's

Privy Council

Have

Given

Under the Great Seal of Great Britain

That



# Charles I I.

Gracious Providence of GOD  
King of *Great Britain, France,*  
and *Ireland*, Defender of the  
Faith, Grace and Glory.

**T**HE Kingdom of God, the Subject of these ensuing Meditations, I humbly crave leave to present to Your Majesties Acceptance, Pervisal and Consideration, as containing matter of the greatest weight and worth to Your Self, and to Your Three Kingdoms; my unfeigned hearty desire, confidence and comfort concerning You is, that You will pursue to Your utmost Power, this great Command, Counsel and Proclamation of Your Lord and Saviour Jesus Christ, in seeking first the Kingdom of God, and his Righteousness: And that by Your Example, Command, Counsel, and Proclamation You will also endeavor that all under Your Care and Charge may do in like manner, it being the great end of our coming into the World, living in it, and dying out of it, next to the Glory of God, to enjoy a better, namely, this Kingdom of God: For which end and purpose

purpose our Supplications, Prayers, Intercessions, and giving of Thanks are made to Almighty God for You, and for all that are in Authority, that we may lead a quiet and peaceable Life in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and come unto the knowledge of the Truth; which if You, and those in eminent place under You, may be instrumental of, how greatly will it add to Your Crown and Joy! For what is Your Hope or Joy, or Crown of Glorifying and Rejoycing, are not even we Your Subjects, in the presence of our Lord Jesus Christ at his coming, to be glorified in his Saints, and to be admired in all them that believe (because that Your Command, Counsel, Proclamation, Example and Charge is every one of us (as a Father to his Children) to walk worthy of God, who hath called us to this Kingdom and Glory, was believed, obeyed and followed in that day:) Wherefore also we pray alwayes for You, and for all that are in Authority both Ecclesiastical and Civil, that God would count and vouchsafe both You and us worthy of this Calling, and fulfill all the good pleasure of his Goodness, and the work of Faith with power, that the Name of our Lord Jesus Christ may be glorified in You, and we in Him, according to the Grace of our God and the Lord Jesus Christ, in whom I am, and ever shall be

Your most Humble and Loyal

Subject and Servant,

In all Faithfulness,

NOBIAS ELLETS

Kensington,

Nov. 21.

1677.



S. Matth. vj. xxxiiij.

*But seek ye first the Kingdom of God,  
and his Righteousness, and all these  
things shall be added unto you.*



O fearful and fatal was the first  
sin of our first Parents to  
themselves and their Poster-  
ity, who sinned in them,  
that we are all come short  
thereby of the glory of God,  
and our estate is now both  
sinful and miserable: the  
knowledge and consideration whereof should incite  
every one to the most serious and vigorous desires,  
care, and endeavors, how he may speedily extricate  
himself out of so deplorable a condition. By our wil-  
ful sin, we are fallen from God grace and glory, unto  
the Creature, under sin and Satan's power, and being  
the children of disobedience, we are also the children  
of the devil, and the children of wrath. But God so  
loved the world, that he gave his only begotten Son,  
that whosoever believeth in him, should not perish,  
but have everlasting life. He hath also raised up his  
Son Jesus, and sent him to bless us, in turning away  
every

every one of us from our iniquities, by giving himself for our sins, that he might deliver us from this present evil world. He also himself took flesh and blood, that through death he might destroy him that had the power of death, that is, the devil. For this purpose the Son of God was manifested, that he might destroy the works of the devil; Even Jesus, who delivered us from the wrath to come. Because he would have all men saved, and to come to the knowledge of the truth. And therefore in pursuance of his gracious design of saving Mankind, he hath here in my Text issued out his Royal Counsel, Command, and Proclamation,

*But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

In which words, there are two general Parts,

1. A Precept, in these words, *But seek ye first the Kingdom of God, and his righteousness.*

2. A Promise, in those, *and all these things shall be added unto you.*

In the Precept consider the word of Opposition, *But*; the Act, *seek*; the Persons, *ye*; the Objects, with their emphatic Adjuncts and Particles, *the Kingdom of God, and his Righteousness.*

In the Promise, we have the Copulative, *and*; the matter of the Promise, *all things*; the manner of Conveyance, with its certainty, *shall be added*; the Persons to whom the Promise is made, *to you.*

For Explication, *seek*, i. e. with desire accordingly, do with your might. This word implies necessity, misery, mercy, duty, dignity, diligence, delight, difficulty, possibility, probability, care, fear, fidelity

fidelity, fervency, constancy, which were easie to demonstrate, had I time.

*Ye*, not onely of little faith, *ver. 38.* especially, but this great multitude, &c. and who ever else will, &c.

*First*, above, before all other things, chiefly, early, earnestly.

*The Kingdom*, a word of large extent and signification, which here at large I may not open.

By *Kingdom*, is meant both Grace; *Rom. 14. 17.* the Kingdom of God is not meat and drink. but righteousness, and peace, and joy in the holy Ghost. And glory, *1 Thess. 2, 12.* That ye would walk worthy of God, who hath called you to his Kingdom and glory.

*Of God*, as the Author, Giver, Conserver, and Confirmer of it.

*And his Righteousness.* By *Righteousness* is meant Christ himself; This is his name whereby he shall be called, *The Lord our Righteousness.*

*Righteousness* especially for our Justification. *Of him* are ye in Christ Jesus, who of God is made unto us *Righteousness.* So he is by virtue of the personal, perfect, and perpetual holiness of his Nature, together with his active and passive Obedience, the matter and merit of our Justification, through faith reckoned and imputed.

And Sanctification passive and active.

Whereby by the Divine power, we are made partakers of the Divine Nature, and thereby enabled to die unto sin, and live unto God, in holiness to him, in justice commutative and distributive to and with others. Whatsoever we would that men should do to us, do we even so to them. In sobriety towards ourselves, in body, soul, and spirit. *Gird up the loins of your minds be sober. Present your bodies a living sacrifice, acceptable unto God, which is your reasonable service. Operate in all things.*



*And all these things*, namely, that concern the welfare of the body, which are temporal, as Health, Peace, Honours, Pleasures, Riches, Protection, Provision, Food, Raiment, &c.

*Shall be added*, cast in upon the by without carking care, in God's ordinary providence, as in wisdom he thinks meet. *Casting our care upon him*, committing our selves and ways to him; walking with him in our general and particular Callings, painfully and faithfully.

*Unto you*, who in faith seek first the Kingdom of God, and his Righteousness.

This Verse is part of that famous Sermon, that our Lord and Saviour Jesus Christ preached to the Multitude in the Mount; and therefore should command the greatest reverence.

The occasion of the words is, first, Christs observation of the worldliness of the World, especially the Gentile world; *for after all these things*, namely, *the lust of the flesh, and the lust of the eyes, and the pride of life, do the Gentiles seek.*

2. The fears, and thereupon the cares which possessed the hearts of the weak in faith, that if they became the hearers and followers of Christ, indeed and in truth, then what should they do for food and raiment? Why, *Seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.*

There is not one word in this Verse, but is pregnant with matter, of infinite unspeakable worth and weight, and contains variety of Doctrines and Duties, which for brevities sake I must pass over, with bare naming them.

Oh that all the Kings and Kingdoms of the world

did but know, and well weigh the mind, heart, affections, and bowels of Jesus Christ in this very Scripture; the Kingdoms then of the world, would certainly and suddenly become *the Kingdom of the Lord, and of his Christ*, which is the King of Kings desire: Should not Kings and Kingdoms then desire it for each other? Oh that the desires and endeavours of us all were as great, as good, as fervent, and as faithful, as here they should be in so momentous a matter, as *seeking first the Kingdom of God, and his Righteousness*.

*But*, as it looks backward and forward, contains these Doctrines.

1. All men naturally are carnally minded.
2. Weak Believers are even carnal, too thoughtful and careful about temporal things.
3. It is the will of Christ Jesus, that they of little faith would not trouble their heads and hearts with fears and cares about things pertaining to the body.
4. The best way to cure a carnal mind, is first to *seek the Kingdom of God, and his Righteousness*.

*Seek*. 1. Every one by sin hath lost his right to spiritual and heavenly things.

2. It is the duty of every one, especially Believers, to seek after grace and glory.

*Ye*. The weakest true Believers may and must, above all other persons, and before other things, *seek God's Kingdom, and his Righteousness*.

First, principally or chiefly.

1. God's Kingdom and his Righteousness are the most substantial and principal things.

2. These things are practically to be preferred before all other.



First, early. The best time of seeking God's Kingdom, and his Righteousness, is betimes in our age, and betimes in the morning.

First, earnestly. We are to stir up our selves and others to seek spiritual things with greatest fervency and faithfulness.

*The Kingdom of God.*

1. God hath a Kingdom of his own.
2. He is the onely Author and Founder of it.
3. He gives it to whom he will.
4. This Kingdom is both grace and glory.
5. This Kingdom hath an everlasting foundation.

*And his Righteousness.*

*And.* 1. Grace and glory are inseparable.

*His.* 2. The righteousness of Christ is God's Righteousness.

3. The Lord Jesus Christ and his righteousness, is the onely way to glory.

4. Christ's righteousness is our Justification and Sanctification.

*And all these things shall be added unto you.*

*And.* 1. Temporal and Spiritual things are also inseparable.

2. Believers have a right to all things.

3. Heavenly and earthly things differ exceedingly.

*All these things shall be added.* 1. True Believers may for a time want temporal mercies. *Having nothing, yet possessing all things.*

2. God will in his good time relieve all their wants.

3. God will give Believers convenient mercies, without carking thoughts, fears, or cares.

Unto you.

Of little faith. The least degree of true faith entitles Christians to things Temporal, Spiritual, and Eternal.

**Doct.** *The Kingdom of God is a Kingdom of Grace and Glory, which is to be sought by all, above and before all other things, till it be obtained with all possible care and diligence.*

*The God of our Lord Jesus Christ, the Father of glory, give unto me the spirit of wisdom and revelation in the knowledge of the mysteries of his Kingdom; the eyes of my understanding being enlightened, I may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints, that I may make it manifest as I ought.*

That there is a Kingdom of grace and glory, the whole Word of God, the Twelve Articles in our Christian Apostolical Creed; the Decalogue, or Ten Commandments; our Lords Prayer, the Summaries of our Faith, Desires, and Practise; the unanimous constant consent of the Universal Church; the different state, disposition, and conversation of the Godly and Ungodly, and God's various dispensations towards them, do admirably, abundantly, and undeniably prove.

*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if ye do these things, an entrance shall be ministred unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. So run, that ye may obtain.*

There is a Kingdom of grace within us. *Luke 17. 21.*  
*Behold, the kingdom of God is within you.*

There is a Kingdom of glory without us. *1 Thess. 2. 12.* *That ye would walk worthy of God, who hath called you unto his kingdom and glory* Not differing in nature, but degree; for grace is glory begun, and glory is grace perfected. *Beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory;* that is, from one degree of grace unto another, until grace commence glory.

Every Kingdom presupposeth a King, Laws, and Subjects that are to be governed, guided, and protected: Accordingly the Kingdom of God hath a King, Laws, and Subjects. The Lord Jesus Christ is King himself; the eternal Councils of God, in his Word, are his Laws; Angels, all Kings and Kingdoms are his Subjects.

All power is given unto this King in heaven and in earth; he hath a Kingdom in every true Believer, where he dwells and reigns as King. The Sacred Scriptures are his Laws, written not with Ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of their hearts: their bodies, souls, spirits; every member, faculty, power, quality, and all that is within them, mind, memory, will, conscience, affections, thoughts, intents, desires, &c. words, actions; and all their enemies, sin, Satan, and the world; the honours, pleasures, treasures thereof, are his Subjects. This King of Saints is personally in heaven, but dwells and reigns mystically in true Believers, by his Spirit, by his Word, by his Grace. *Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.* Now the Office of the holy Spirit is by Regeneration to wash and cleanse our bodies, souls, and Spirits from all filthiness, that by his divine power

we may be partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

*Ye are clean through the word which I have spoken unto you. Sanctifie them through thy truth, thy word is truth. And by applying also the blood of Christ. If the blood of bulls and goats, sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ purge your consciences from dead works.*

*Ye know ye were not redeemed from your vain conversation with corruptible things, as silver and gold, but with the precious blood of Christ*

The holy Ghost is given to purifie our hearts by the grace of faith. This King, by his Spirit, Word, Blood, and Grace, creates in us clean hearts, and renews right spirits within us; and thereby also prepares our bodies, souls, and spirits to be temples and habitations meet for his Majesty to inhabit and dwell in. As our bodies are filled with our souls and spirits, so would our gracious King have us filled in our bodies, souls, and spirits with all the fulness of God. *Be not drunk with Wine wherein is excess, but be filled with the Spirit.* Such is the kindness and love of God our Saviour towards man, that according to his mercy he saves us, by the washing of regeneration, and renewing of the holy Ghost, which he sheds upon us abundantly through Jesus Christ our Saviour.

He would have his word dwell in us richly in all wisdom, for teaching and admonishing one another. By his blood he dwelleth in us.

How free was he of it during the time of his passive obedience, in his estate of humiliation. *He poured out his soul unto death. Being in an agony, his sweat was as it were great drops of blood falling down to the ground. He offered his side to be breached, that he might shed his hearts*

Hearts blood for our redemption ; the remission of our sins, reconciliation, our sanctification, and salvation. *In whom we have redemption through his blood. Without shedding of blood there is no remission. He hath made peace through the blood of his cross. Reconciling all things unto himself, whether they be things in earth, or things in heaven.*

The blood of Christ, through the eternal Spirit, purgeth our consciences from dead works to serve the living God. *Being now justified by his blood, we shall be saved from wrath through him.* In his estate of Exaltation, how free is he also of his blood ? by the virtue of it, he makes continual intercession for us. In the holy Sacrament of the Lords Supper, we have his blood given to drink, which he tells us is *drink indeed* ; and calls upon us to drink, yea to *drink abundantly*.

He dwelleth in us by his grace. *It pleased the Father, that in him should all fulness dwell ; a fulness of grace and truth. The fulness of him that filleth all in all. That of his fulness we all might receive grace for grace. Through him great grace was upon all the Apostles, and many of the Primitive Christians.* He that descended, is the same also that ascended far above all heavens, that he might fill all things, Apostles, Prophets, Evangelists, Pastors and Teachers, with gifts and graces ; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ : Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive : But speaking the truth in love, may grow up into him in all things, which is the head, even Christ : from whom the whole



*whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love.*

The Universal Church is the body of Christ, his Spirit, the virtue of his Bloud, his Word, Graces, and Comforts, are the life, welfare and soul of it. Christ our King dwells in this his body, and every member of it, which is his Kingdom, by righteousness, peace, and joy in the holy Ghost. He covers his body with the robe of his righteousness for their Justification, which is their upper garment: *And to the Church, the Lamb's wife, is granted, that she should be arrayed in fine linen, her under garment, which is righteousness for Sanctification, and purity both in body, soul, spirit, and conversation. The very God of peace sanctifie you wholly: And I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus.*

This Church or Body of Christ, looking for new Heavens and a new Earth, wherein dwelleth righteousness, is diligently to be found of him in peace, without spot and blameless. And knowing the grace of our Lord Jesus Christ, that though he was rich, yet for the sake of his Body, which is the Church, he became poor, that through his poverty it might be made rich; through him have an access by one Spirit unto the Father of lights, from whom cometh every good gift, and every perfect gift, whether of Nature, of Grace, or of Glory. *For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly.* The spirit of power, of love, and of a sound mind, are his gift, which is renewed in knowledge, after the image of him that created the new man, to be renewed in the spirit of his mind. For that the soul be without knowledge is not good, especially

tially the knowledge of God and Jesus Christ, and  
 him crucified; all other knowledge shall vanish away,  
*but this is life eternal, to know thee the onely true God, and*  
*Jesus Christ whom thou hast sent.* And though the un-  
 godly like not to retain God in their knowledge, and  
 are so far besides themselves, as to say unto God, De-  
 part from us, for we desire not the knowledge of thy  
 ways: Notwithstanding that he hath said to a peo-  
 ple of no understanding, that he that made them, will  
 not have mercy on them, and he that formed them,  
 will shew them no favour, while they walk in the va-  
 nity of their minds, having the understanding darkned,  
 being alienated from the life of God through the ig-  
 norance that is in them, because of the blindness of their  
 hearts: in whom the god of this world hath blinded  
 the minds of them which believe not, lest the light of  
 the glorious Gospel of Christ, which is the image of  
 God, should shine unto them. And therefore this is  
 the condemnation, that light is come into the world,  
 and men loved darkness rather than light, because their  
 deeds were evil. For every one that doth evil, hateth  
 the light, neither cometh to the light, lest his deeds  
 should be discerned or reprov'd. Yet to them who  
 were sometimes darkness, but now are light in the  
 Lord, and walk as children of the light, they determine  
 to know nothing, save Jesus Christ and him crucified.  
 Yea doubtless, they count all things but loss for the ex-  
 cellency of the knowledge of Christ Jesus, for whom  
 they suffer the loss of all things, and do count them but  
 dung, that they may win Christ; and be found in him,  
 not having their own righteousness, which is of the  
 Law, but that which is through the faith of Christ,  
 the righteousness which is of God by faith; that they  
 may know him, and the power of his resurrection,  
 and the fellowship of his sufferings, being made con-  
 formable



formable unto his death, if by any means they may attain unto the resurrection of the dead; not as though they had already attained, either were already perfect, but humbly taking God at his word, that then shall they know: If they follow on to know the Lord, follow after; if that they may apprehend that for which also they are apprehended of Christ Jesus: For the God of our Lord Jesus Christ, the Father of glory, hath given unto them the spirit of wisdom and revelation in the knowledge of him: the eyes of their understanding being enlightened, they know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints, and what is the exceeding greatness of his power to them who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. And though there be some that have onely the form of knowledge, and of the truth in the Law and Gospel, and so have but a form of godliness; such are they, who profess that they know God, yet glorifie him not as God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate, or void of judgment, who resist the truth: Men of corrupt minds, reprobate, of no judgment concerning the doctrine or grace of faith: Of this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth, because they will not endure sound doctrine; but after their own lusts, they heap to themselves Teachers, having itching ears, and turn away their ears from hearing the truth, and are turned unto fables: not consenting to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according

tording to godliness; being proud, knowing nothing, doting fools, or sick about questions and strifes of words, whereof cometh envy, strife, railings and sur-mising, perverse disputings of men of corrupt minds, and destitute of the truth; supposing that gain of honour by their doubtful disputations is godliness. From such, let the humble and weak in faith turn away.

I say, though there be some, who for the time ought to be Teachers, yet have need that one teach them again, which be the first principles of the Oracles of God; and are become such, as have need of milk, and not of strong meat. For every one that useth milk, is unskilful, and hath no experience in the word of righteousness, for he is a babe. Yet for those who are truly enlightened, and have both tasted of, and relished the heavenly gift, and the good word of God, and have been made partakers of the Spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel, and the spirit of knowledge, making them of quick understanding in the fear of the Lord; even those that by reason of use, or habit, or perfection, have their senses exercised to discern both good and evil. They abhor the evil, and cleave to that which is good, being transformed by the renewing of their minds, they prove and try what is that good, and acceptable, and perfect will of God; for a good understanding have all they that do thereafter. And hereby we do know that we know him, if we keep his commandments. Hereby know we also that we are in him, and he in us. *For if a man keep my words, saith Christ, we will come unto him, and make our abode with him.* But he that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Christ will profess to such a one, Depart from me, thou worker of iniquity, I never knew thee. But he who loves God, not in word, or in tongue,

tongue, but indeed and in truth, is known of him, and knoweth God, and approves things that are excellent; even whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. Growing also in grace, abounding in love more and more, and in the knowledge of our Lord Jesus Christ, and in all judgment or sense, minding, favouring, favouring the things of the Spirit, as they that are after the Spirit. For as many as are led by the Spirit of God, being spiritually minded, serve him in newness of spirit, mind not high things, but content themselves with mean things. Take not thought for their life, what they shall eat, or what they shall drink, nor yet for the body what they shall put on; knowing the life to be more worth than meat, and the body than raiment; and that meats are but for the belly, and the belly for meats, but God shall destroy both it and them. And the body is for the Lord, and the Lord for the body. And though there are many whose God is their belly, whose glory is in their shame; men of the world, which have their portion in this life, and whose belly God filleth with his hid treasures: who say, Who will shew us any good? trusting in uncertain riches, that will be rich, and therefore minding altogether earthly things, fall into temptation, and a snare, and into many foolish and hurtful lusts. For the love of money is the root of all evil, which while some coveted after, they have erred, or been seduced from the faith, and pierced themselves through with many sorrows, and turn thereby enemies to the cross of Christ, which should be their glory; whereby the world should be crucified to them, and they unto the world, whose end is to be drowned in destruction and perdition. Yet are there some

some of the mind of the Spirit, that godliness with contentment is great gain; and therefore having food and raiment, their conversation being in heaven, are, without covetousness, content with such things as they have: knowing they brought nothing into this world, and it is certain they can carry nothing out: who in respect of want have learned, whatsoever state they are in, therewith to be content: Knowing how to be abased, and how to abound; every where, and in all things instructed both to be full and to be hungry, both to abound and to suffer need; careful for nothing, in every thing by prayer, and supplication, with thanksgiving, making their requests known unto God their heavenly Father, who knoweth that they have need of all these things, namely, food and raiment: and therefore take no thought what to eat or drink, or wherewithall to be clothed; for he that feeds the fowls, will much more feed them; and arrays the Lilies of the field, and clothes the grass, will much more array (if need be) however cloath the little in faith. And this should silence all our doubts, cares, and fears, as to our protection and provision for this life, that if God hath not spared his own Son, but delivered him up for us all; how shall he not with him also freely give us all things. While worldlings are cumbered with many things, and troubled about much serving, the minds of heavenly believers are taken up with the one thing necessary.

One thing they desire of the Lord, which they seek after, that they may dwell in the house of the Lord all the days of their life, to behold the beauty of the Lord, and to enquire in his temple, where every one speaks of his glory, even his kingdom of grace and glory. They long for, and think long till the time, that all speak the same thing, and that there be no division among us, through diversity of judgment, one of *Paul*, another

another of *Apollos*, and I of *Cephas*, and I of *Christ*, as if *Christ* were divided, the Language of such as are Carnal; but, that we be perfectly joyned together in the same mind, and in the same judgment, that being like minded one towards another, after the example of *Christ Jesus*; we may, with one Mouth, glorifie God, even the Father of our Lord *Jesus Christ*, to the fulfilling of our mutual Joy, and the Joy of our Lord, when we are like-minded, having the same love, being of one accord, of one mind, that being knit together in love, the way to all riches, of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of *Christ*; for, as many as be perfect, be thus minded, whereto they have already attained, to walk by the same rule, to mind the same things; and, if in any thing, any of them be otherwise minded, to wait in brotherly loving Union and Communion with each other, till God reveal even the truth to them, as it is in *Christ Jesus*.

Let this mind be in us which was also in *Christ Jesus*, that nothing be done through strife, or vain glory, but in lowliness of mind, let each esteem other better than themselves; not judging one another any more; but, judge this rather, that no man put a stumbling-block, or an occasion to fall in his brothers way: Let us rather follow after the things which make for peace, and things wherewith one may edifie another, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace; for he that in these things serveth *Christ*, is acceptable to God, and approved of Men; for, there is but one Body, and one Spirit, even as we are called in one hope of our Calling; one Lord, one Faith, one Doctrine of  
C Faith,



Faith, one Grace of Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all. Christs Prayer was for our practise herein, four times in his last Prayer, he prays his Father that Believers may be one upon this account, that the World may believe and know that the Father hath sent him, and the glory that his Father gave him he hath given them, that they may be one, that they may be perfect, that the World may know, that I have loved them as thou hast loved me. Behold then, how good, and how pleasant it is for Brethren to dwell together in Unity: the blessing of life, temporal, spiritual, and eternal is the fruit of it. What Man is he that desireth life, and loveth many dayes that he may see good? let him seek the peace of unity, and pursue it; and the fruit of righteousness is sown in peace of them that make peace; where ever it is the Lord will command the blessing, even life for evermore. The Kingdom of Grace and Glory, is a Kingdom of Peace also; Peace, as it is a Grace, is part of this Kingdom; as it is a Blessing, the Lord will bless his People with Peace; so it is the Priviledge of this Kingdom, the beauty and strength of it: It must needs be a peaceable Kingdom, when the founder of it is the God of Peace; the King of it a Prince of Peace; the Gospel of the Kingdom a Gospel of Peace; the Preachers of it Ministers of Peace; the Subjects of it the Children of Peace; the Laws of it Counsels of Peace; the Senators of it Counsellors of Peace: Indeed, in this Kingdom, there is some noise of weapons, for the Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary the one to the other, so that we cannot do the things that we would; no Peace without this war between Saints and Satan and sinners, the Flesh, and the World. Your  
Adversary

Adversary the Devil, a roaring Lion, walketh about seeking whom he may devour. Saints have a Law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members; and he that is born after the flesh persecuteth him that is born after the spirit; all that is in the World, the lust of the flesh, and the lust of the eyes, and the pride of life must be overcome. The good fight of Faith must be fought against the Devil, whom resist steadfast in the faith; against the World, for this is the Victory that overcometh the World even our Faith, against the flesh, mortifie the deeds of the Body through the spirit, mortifie therefore your members, purifying our hearts by Faith, a Faith that worketh by love, and worketh love in their souls, who obey the truth through the spirit unto unfeigned love, not only of Brethren, but Enemies, so that they can love them with pure hearts fervently: That we may be able to stand against the wiles of the Devil, we wrestle; not only against flesh and blood, but against Principalities, against Powers, against the rulers of the darkness of this World, against spiritual wickedness in high places, we must take unto our selves the whole armour of God, having our loynes girt about with truth, and having on the brest-plate of righteousness, and our feet shod with the preparation of the Gospel of Peace; above all, taking the shield of Faith, wherewith we shall be able to quench all the fiery darts of the wicked; and Hope, the Helmet of Salvation, the Sword of the Spirit, which is the word of God; Prayer and Supplication in the Spirit, and watching hereunto with all perseverance, whereby we shall be more than Conquerors, through him that loved us; nothing shall be able to separate us from the love of Christ, not Tribulation ( though we must, through



(21)  
much Tribulations, enter into the Kingdom of God) or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword; neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God which is in *Christ Jesus* our Lord: So, that in this warfare, though the way be not Peace, yet the end of it is Peace; it yieldeth the Peaceable Fruit of Righteousness unto them which are exercised thereby, even that Peace which passeth all understanding, and Joy which is unspeakable and full of glory. The Kingdom of God, whether the Kingdom of Satan will or no, will be the kingdom of Righteousness, of Peace, and of Joy in the Holy Ghost to the seekers of it, the fighters for it: the kingdom of Heaven suffereth violence, and the violent take it by force. By Repentance towards God, and Faith in our Lord *Jesus-Christ*, we enter into the kingdom of God, and this Kingdom of God enters into us: by Repentance towards God we are delivered from the power of darkness; by Faith we are translated into the kingdom of his dear Son; Repentance turns Sin, Satan, and the World out of the heart, that Faith may let *Christ* into it: the voice of Faith is, Lift up your heads O ye gates, and be ye lift up ye everlasting doors, that the King of Glory may come in; Who is this King of Glory? *Christ*, who dwelleth in the heart by Faith; and where *Christ* is, he hath his kingdom of Grace: As many as receive him, or that believe on his Name, of his fulness receive Grace for Grace; *Christ* and his Grace are inseparable; he that hath the Son hath life; he that hath not the Son hath not life: our life is hid with *Christ* in God.

*Christ*

*Christ* is Gods first and greatest Gift; himself tells us, he is *the* Gift of God, given to the World of Mankind before the foundation of the World, in Gods everlasting Decree; and, with, in, and through him, hath given all things pertaining to Life and Godliness, even from the first Grace of Election, to the last Gift of Eternal Life.

*Election*, According as he hath chosen us in him, before the foundation of the World.

*Acceptation* of our persons, according to the good pleasure of his will, he hath made us accepted in the Beloved.

*Creation*. To us there is but one God the Father, of whom are all things, and we in him, and one Lord *Jesus Christ*, by whom are all things, and we by him.

*Redemption*. In him we have Redemption, through his Blood, according to the riches of his Grace. *A General Redemption* we thus judge; That if one died for all, then were all dead; dead in sins and trespasses, dead in Law, and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, by the Grace of God he tasted death for every man.

*Regeneration* The God and Father of our Lord *Jesus Christ*, according to his abundant mercy, hath begotten us again unto a lively hope, by the Resurrection of *Jesus Christ*; therefore, if any man be in *Christ*, he is a new Creature; all things are past away, behold all things are become new.

*Justification.* By the offence of one, Judgment came upon all men to Condemnation: even so by the Righteousness of one, the free Gift came upon all men, unto Justification of Life; in whom we have the forgiveness of our sins, according to the riches of his Grace; that they may receive forgiveness of sins by Faith, that is in me, saith *Christ*.

*Reconciliation.* Being Justified by Faith, we have Peace with God, through our Lord *Jesus Christ*; the Peace of Reconciliation, God hath reconciled us to himself by *Jesus Christ*: God was in *Christ* reconciling the World unto himself; and, *Christ* in his Ministers, beseeching us to be reconciled unto God.

We, who sometimes were far off, are, in *Christ Jesus*, made nigh by his Blood, for he is our Peace, that he might Reconcile us unto God, in one Body by the Cross, having slain the enmity thereby, and made both one, having broken down the Middle-Wall of Partition between us, abolishing in his flesh the enmity, even the Law of Commandments, contained in Ordinances, for to make in himself, of twain, one New Man, so making Peace. Having thus made Peace by the Blood of his Cross, God, by him, Reconciles all things unto himself, whether they be things in Earth, or things in Heaven; and we that were sometime alienated, and enemies in our minds by wicked works, yet now hath he reconciled in the body of his flesh through death.

*The Favour of God*, In whom also we have access by Faith, into this Grace of Favour, wherein we stand: an unconceivable, unspeakable mercy. *Jesus* was in favour with God, to bring us into favour with God; whose

whoso findeth *Christ*, findeth Life, and shall obtain favour of the Lord.

In this Favour is our Life; this Loving kindness is better than our Life, next to the Glory of God, I know nothing in comparison, or competition, to be minded, regarded, sought, made sure of, and prized, but having, keeping, and increasing in the favour of God. It was the happiness of *Christ*, as Man, here on Earth, to increase in favour with God: *David* entreated this favour with his whole heart. I know no chief good besides God and his favour: the whole Benefits and Comforts of our Election, Creation, Redemption, Regeneration, Justification, Reconciliation, Adoption, Sanctification, and Glorification are summed up in Gods Face, Countenance, and Favour, towards us in *Christ*.

*Adoption.* The Son of God was made the Son of Man, that we who are the Sons of Men might be made the Sons of God by Adoption: when the fullness of the time was come, God sent forth his Son, made of a Woman, made under the Law, that we might receive the Adoption of Sons: we are all the Children of God by Faith in *Christ Jesus*.

*Sanctification.* According as he hath chosen us in him before the foundation of the World, that we should be holy and without blame before him in love: God hath from the beginning chosen us to Salvation, through Sanctification of the Spirit, and belief of the truth.

*Consolation.* Our Lord *Jesus* himself and God even our Father, which hath loved us, hath given us everlasting Consolation through Grace.

*Glorification.* There is no Condemnation to them which are in *Christ Jesus*; them he also Glorifieth, they are called by the Gospel to the obtaining of the Glory of our Lord *Jesus Christ*, especially at the day of Judgment, when he shall come to be Glorified in his Saints, to give Glory to them, to receive Glory by them; when *Christ* who is our life shall appear, then shall we also appear with him in Glory. The Glory which God the Father gave his Son, the Glory which thou gavest me I have given them. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me. To receive Glory from them passively, actively, the Name of our Lord *Jesus Christ* is glorified in us, and we in him, according to the Grace of our God, and the Lord *Jesus Christ*: The faithful Ministers of *Christ*, and *Christ* himself saith, What is our Hope, or Joy, or Crown of rejoicing, are not even ye in the presence of God? ye are our glory and joy: for this Joy that was set before him, he endured the Cross, despising the shame, and is set down at the right hand of the Throne of God, where he sees the travel of his Soul, and is satisfied. The general Assembly and Church of the first-born, which are written in Heaven, shall Sing this new Song to the honour of the Lord *Jesus Christ*, in Communion with all the holy Angels, *Worthy is the Lamb that was slain, to receive power and riches, and wisdom, and strength, and honour, and blessing*: And every Creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the Sea, and all that are in them, shall say; *Blessing and honour, and glory and power be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever.*

Thou

Thus out of the Fullness which is in *Christ* do we all receive, and Grace for Grace; as Grace without us and upon us, so all Grace within us; namely, saving-wisdom and knowledge, all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of *Christ*; all the treasures of wisdom and knowledge are hid in him, who is the wisdom in a Mystery, even the hidden wisdom, which God ordained before the World, unto our glory, which none of the Princes of this World knew, but God hath Revealed him unto us: Even the Mystery which hath been hid from Ages, and from Generations, but now is made manifest to his Saints. The Mystery of Godliness, which without controversie is great, God manifested in the flesh, justified in the spirit, seen of Angels, Preached unto the Gentiles, believed on in the World, received up into Glory. And, unto us, by his spirit, it pleased God, saith *St. Paul*, who called me by his Grace, to reveal *Christ* in me. No Man knoweth the things of a Man, save the spirit of man which is in him: Even so the things of God knoweth no man but the spirit of God; of him are we in *Christ Jesus*, who of God is made unto us wisdom. For this end, *Christ*, as our only Mediator, hath taken upon himself the Office of a Prophet; a Prophet shall the Lord your God raise up unto you, him shall ye hear in all things whatsoever he shall say unto you. God, who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, hath in these last dayes spoken unto us by his Son, who was not only a Prophet, but a Preacher of this kingdom of God, of whom it was truly said, Never Man spake like this Man. For, he whom God hath sent, speaketh the words of God; for, God giveth not the spirit by measure unto him: the Spirit of the Lord anointed him to

Preach



Preach the Gospel to the Poor; he sent him to heal the broken in heart; to Preach deliverance to the Captives; and recovering of sight to the blind; to set at liberty them that are bruised; to Preach the acceptable year of the Lord: All bare him witness, and wondered at the gracious words, which proceeded out of his mouth.

Out of his mouth cometh knowledge and understanding; It is he that Teacheth in the way of Wisdom, and leads in Right Paths; that hath compassion on the ignorant, and on them that are out of the way; to give the knowledge of Salvation unto them; to give light to them that sit in darkness, and in the shadow of death, to guide their feet into the way of Peace; and, to see that there be no wicked way in them; and, to lead them into the way everlasting: which he doth by his Spirit, by his Word, by his Ministers. Whom the Father will send in the name of his Son, at his request; I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, for he dwelleth with you, and shall be in you; and, at Believers request: for, whatsoever ye shall ask in my Name, that will I do, saith *Christ*. If any man thirst, let him come unto me, and drink; he that believeth on me, out of his belly shall flow Rivers of living Waters: this spake he of the Spirit, which they that believe on him should receive, which is the Holy Ghost, which the Father will send in my Name: he shall teach you all things, that you need not that any man teach you; but, as the same Anointing teacheth you of all things necessary to be known, believed and practised, in order to eternal life: and therefore, where the Spirit of God dwells, there he is a Spirit of Wisdom, of Counsel, of Understanding, in the fear of the Lord. Naturally we know nothing of  
God,



God, of *Christ*, the Spirit; of our Selves, his Word, Will, Wayes, Works, as we ought to know; the Natural Man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned; no not the first Principles of the Oracles of God: Having the Understanding darkened, through the ignorance that is in them, because of the blindness of their heart. The God of this World having blinded the minds of them that believe not, lest the Light of the Glorious Gospel of *Christ* should shine unto them. They know not that of themselves, they cannot know themselves; The first beginning of true knowledge, is to know, we know nothing. For, if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know. Oh! How many wretched, and miserable, and poor, and blind, and naked Sinners are there in these Kingdoms, that think that they have need of nothing; especially the Rich that increase in Goods: and others, zealous of, and with Spiritual Gifts, but not according to knowledge: Know ye not your own selves, how that *Jesus Christ* is in you, except ye be Unapproved, or Reprobates; who think of themselves more highly than they ought to think: and that they are sufficient of themselves, to think any thing as of themselves, being ignorant of this, that our sufficiency for good thoughts, words and actions, is only from Gods allsufficiency, who is the Author of every good gift, and every perfect gift: These are Sinners spiritually dead in *St. Pauls* Judgment. Awake to Righteousness, and sin not, for some have not the knowledge of God, I speak this to your shame, and yet pretend and boast of the Spirit, but not the true Spirit, the Spirit of truth, whom the World cannot receive. Indeed, they have the Spirit of the World visible, by their love to the

the World, and the things that are in the World ; but this Spirit of truth the World cannot receive. All the Workers of Iniquity have no knowledge of God : the World by wisdom knew not God, nor *Christ*, or Christians, though they are the Sons of God : therefore the World knoweth them not, because it knew him not ; for, if they had known him, and them, they would not have Crucified the Lord of Glory, and persecuted, and put to death, so many Sons, Saints, and Christians, 15 John. 20. 16, 33. *Nor the Spirit, because it seeth him not, neither knoweth him, nor his word ; but err, not knowing the Scriptures : Err in their Judgments ; call evil good, and good evil ; put darkness for light, and light for darkness ; bitter for sweet, and sweet for bitter ; yet are wise in their own eyes, and prudent in their own sight.*

Nor his Wayes ; They are all gone out of the way ; they are together become unprofitable ; there is none that doth good, no not one : and the reason is, there is none that understandeth. The Holy Ghost saith, they do alway err in their heart, and they have not known my wayes, nor works, either of Creation, or Providence : They regard not the Work of the Lord, neither consider the operation of his hands, because they have no knowledge. But they, who have received the Spirit, which is of God, know him ; and the things that are freely given to them of God ; they know, that the Son of God is come, and hath given them an understanding, that they may know him that is true : This is Life eternal, to know thee the only true God, and *Jesus Christ* whom thou hast sent. By the Spirit of truth, they know the Spirit of Truth and Error, and therefore do not believe every Spirit ; but try the Spirits, whether they are of God : they know the Truth, and the Truth hath made them free.

They

They also know *Christ* the Truth; if the Son shall make you free, then shall you be free indeed; which he doth by his Spirit: When the Spirit of Truth is come, he will guide you into all Truth, by the Word of Truth. Sanctify them through thy truth, thy Word is truth: the Law of the Spirit of Life, which is in *Christ Jesus*, hath made them free from the Law of sin; free from committing of it; for, he that committeth sin is of the Devil; and, whosoever committeth sin is the servant of sin.

Know ye not to whom ye yield your selves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto Righteousness: whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God.

Follow not that then which is evil, but that which is good; he that doth good is of God, but he that doth evil, hath not seen God, nor his Son *Jesus*; for, we know he was manifested to take away our sins: whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him; by his Word we come to the knowledge of God. The entrance of thy Word giveth light, it giveth understanding unto the simple, by the Ministers of *Christ*; for, the Priests lips should keep Knowledge, and they should seek the Law at his mouth: Thy Teachers shall not be removed into a corner any more, but thine eyes shall see thy Teachers, and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it: When ye turn to the right hand, and when ye turn to the left, they are sent to open Mens eyes, and to turn them from darkness unto light. The Work of the Ministry, is for the edifying of the body of *Christ*, till we all come in the Unity of Faith, and of the Knowledge of the Son of God,

God, unto a perfect Man, unto the measure of the stature of the fulness of *Christ*; that we henceforth be no more children in understanding, tossed to and fro, and carryed about with every wind of Doctrine by the slight of Men, and cunning craftiness, whereby they lie in wait to deceive; but, in understanding, being Men, speaking the truth in love, may grow up into him in all things, which is the head, even *Christ*. This knowledge of God, which is the first, and chief part of the Image of God, is a principal part of the Kingdom of God, by which we are delivered from the power of darkness, and translated into the Kingdom of his dear Son.

Repentance towards God is also from *Christ*: him hath God exalted with his right hand to be a Prince, for to give Repentance to *Israel*; which is not only our entrance into, but part of this Kingdom of Grace; even such a part, as that without it the Kingdom of God cannot enter into us, nor be carryed on to purpose with power to the Kingdom of Glory. This Repentance is a turning from sin to God; till we come to God, it is a Confessing and forsaking of it, till we sin no more, that we may find mercy with God.

It is a Godly Sorrow for sin, as sin, for the evil that is in it against God, as well as the evil that is by it against us; it is a hating sin for it self, especially for that it is enmity to God, and neither is nor can be subject to the Law of God; for, it is a transgression of the Law of God: It is an abhorring of our selves for our sins, through the knowledge of God, and his mercy in *Christ*, and a true sight of sin, with full purpose of heart to sin no more; but, to live in obedience to all his Holy, Just, and Good Laws, all our dayes. I have heard of thee (saith *Job*) by the hearing of the ear, but now mine eye seeth thee; wherefore, I abhor my self,

self, and repent in dust and ashes. It is a bemoaning of  
 our selves, that we have been unaccustomed to the  
 yoke of obedience, both active and passive; a follow-  
 ing hard after an Incensed God by our Transgressions  
 with strong cries, sighs, groans, a smiting upon  
 the thigh, being ashamed, yea, even confounded that  
 we have sinned; an accepting of the punishment of  
 our Iniquities, and weeping between the Porch and the  
 Altar; an attentive, and intente hearkning to the  
 Call of God; O *Israel*, return unto the Lord thy God,  
 for thou hast saine by thine iniquity! with an eccho;  
 Turn thou us unto thee, O Lord, and we shall be turn-  
 ed, for thou art the Lord our God; spare thy people,  
 take away our Iniquity, receive us graciously, so will  
 we render the Calves of our lips. This is after a god-  
 ly manner to sorrow unto Repentance, for godly  
 sorrow worketh Repentance to Salvation, not to be re-  
 pented of: This sorrowing after a godly sort worketh  
 Carefulness in us, yea, clearing of our selves, indignati-  
 on, fear, vehement desire, zeal, revenge in all things,  
 to approve our selves to be clear in the matter of sin,  
 that we sin no more lest a worse thing come unto us.  
 The times of former Ignorance God winked at, but now  
 Commandeth all Men every where to repent. The  
 Kingdom of Grace is at hand, repent to get into it, re-  
 pent to keep in it, repent to get out of it into a King-  
 dom of Glory; repent or perish, repent and be saved,  
 repent and believe the Gospel, for the Kingdom of God  
 is at hand: He that believeth shall be saved, he that  
 believeth not shall be damned. There is no entering  
 into, or abiding in this Kingdom of God, but by a Li-  
 ving Faith in God, and in his Son *Iesus Christ*. Ye be-  
 lieve in God, believe also in me. As *Christ* is the Au-  
 thor of our salvation, so he is also the Author and Fi-  
 nisher of our Faith. No entring into the Kingdom of  
 glory



glory without it: for, we are kept by the power of God, through Faith unto Salvation. As many as are ordained to eternal life, are ordained to believe. God hath from the beginning chosen us to Salvation, through belief of the truth, that so *Christ* might dwell in our hearts by Faith, which is the Bond of our Union with him. *Christ* Prayes for them which shall believe on him, that all may be one in us; by vertue of this Union, through Faith, are we born from above; Whosoever Believeth that *Iesus* is the *Christ*, is born of God: as many as received him, even to them that believe on his name, were born, not of Blood, nor of the will of the Flesh, nor of the Will of Man, but of God: We are Justified and Reconciled to God by Faith; being Justified by Faith, we have Peace with God, through our Lord *Iesus Christ*; and trusting, or believing in *Christ*, we are made accepted in the Beloved, in whom we have Redemption, through Faith, in his Blood; the Forgiveness of Sins; Adoption into the number and privilege of God's children: As many as received him, to them gave he power, right, or privilege, to become the Sons of God, even to them that believe on his Name: We are also sanctified by Faith that is in *Christ*. God now puts no difference between *Jew* and *Gentile*, purifying their hearts by Faith; God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. Now this saving Grace of Faith, is the Almighty Work of the Spirit of God, whereby, with the heart, we believe all that God hath spoken, because he hath spoken it: It is a believing this faithful saying, and accounting of it worthy of all acceptance, that *Christ Iesus* came into the World to save sinners; It is a believing the record that God gave of his Son, and this is the record, That God hath given

to us, Eternal Life, and this life is in his Son. This is he that came by Water and Blood, even *Jesus Christ*; not by Water only, but Water and Blood: and the rather are we to believe, for there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one: And there are three that bear witness in Earth, the Spirit, and the Water, and the Blood, and these three agree in one: if we receive the witness of Men, the witness of God is greater; for, this is the witness of God which he hath testified of his Son. He that believeth not God hath made him a Liar, because he believeth not the Record that God gave of his Son; I say, it is a believing, that all things are, or must be fulfilled, which were written in the Law of *Moses*, and in the *Prophets*, and in the *Psalms*, and in the *Gospel*, concerning *Christ* and his Kingdom; not because of Mens saying, or Testimony only, but purely upon the bare Word of God, and his Son, and his Spirit; for, in the mouth of these three Witnesses, every Word of God in the Holy Scriptures is established: It is a confessing with the mouth the Lord *Jesus*, and believing with the heart that God hath raised him from the Dead. It is an humble, and thankful hearty receiving, or accepting of *Christ* for Lord and Saviour, and trusting in his Allsufficiency, as our one and only Mediatour, through the vertue, value and power of his *Prophetical*, *Sacerdotal*, and *Regal* Offices, to bring us through all hazards and difficulties, in a way of Grace to Glory, in season, and safely. He that thus believeth, and continueth to live by Faith, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. This Faith, by the Holy Ghost, which is given to believers, worketh Love, and worketh by Love: The Love of God is shed abroad in the hearts of true Believers, by the Holy

D

Spirit,

Spirit, by knowing and believing the Love that God hath to us, we come to love God: Who can know, and believe heartily, that God is Love, and not love him? God is Love; in this was manifested the Love of God towards us, because that God sent his only begotten Son into the World, that we might live through him. Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins: we love him, because he first thus loved us. All God's graces together constitute this Kingdom of grace, but Love is the life and soul of it; even Gods love to us, and our love to him, and our love to each other, he that dwelleth in Love, dwelleth in God, and God in him: There is a threefold love between God and the godly, a love of Union, a love of Communion and Complacency, and a love of Benevolence or Communication.

1. Like as was between *David* and *Jonathan*; the Soul of *Jonathan* was knit with the Soul of *David*, *Jonathan* loved him as his own Soul. *Jonathan* delighted much in *David*, then *Jonathan* and *David* made a Covenant, because he loved him as his own Soul; and *Jonathan* stript himself of the Robe that was upon him, and gave it to *David*, and his Garments, even to his Sword, and to his Bow, and to his Girdle; and said moreover to *David*, whatsoever thy Soul desireth I will even do it for thee. There is between God and the godly a love of Union, My Beloved is mine and I am his. The Bond on Gods part is his Spirit; hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit; he that is joyned unto the Lord is one spirit. The Bond on our part is Faith working by Love; *Christ* dwelleth in the heart by Faith; he that dwelleth in Love dwelleth in God. This is the most

most intimate Union, as near as Head and Members, Root and Branch, Man and Wife, Corner-stone and the Building ; which may be severed, cut off, separated, and disunited : But, this *Union* between God in *Christ*, and Spiritual Believers, is inseparable ; because wrought, preserved and maintained by the Holy Ghost, who is God.

2. From whence followeth a near Communion. Truly our Fellowship is with the Father, and with his Son *Iesus Christ*. \* Can two walk together except they be agreed ? There is an Agreement between God and all True Believers by Covenant ; the Covenant and Agreement that was once betwixt Them, and Sin, Satan, and Hell and Death, is disannulled ; and, a Covenant made with God by Sacrifice by all the Saints : and, by means and vertue of this Holy Agreement it is, that God and his People walk together in every Holy Duty and Ordinance ; there is a Holy Communion between them ; a Fellowship in Desires and Loves ; I am my Beloveds, and his desire is towards me : With my Soul have I desired thee in the night ; yea, with my Spirit within me will I seek thee early : He brought me into his Banquetting House, and his Banner over me was Love. Behold thou art fair, my Love, behold thou art fair, saith *Christ* to his Beloved Spouse ! Tell me, oh thou whom my Soul loveth, where thou feedest, saith the Spouse to *Christ* ? Here is a Love-Communion, nothing but expressions of Love between them, and mutual Joy also. Draw me, We will run after thee. The King hath brought me into his Chambers : We will be glad and rejoyce over thee with Joy, he will rest in his Love, he will Joy over thee with Singings ; in our Prayers and Praises we hold up our Communion with him. Oh my Dove, that art in the cleft of the Rock, in the

secret place of the Stairs, let me see thy Countenance, let me hear thy Voice, for sweet is thy Voice, and thy Countenance is comely: and, doubtless, he that calls upon us to Pray, will vouchsafe his ear to hear, and a heart to answer. Lord, thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine ear to hear: This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us Pray, and granteth our Request; so he heareth our Praises, and Thanksgivings: for the Mercies obtained by Prayer, we are to offer the Sacrifice of Praise to God continually, that is, the Calves of our Lips, giving Thanks, or Confessing his Name: This is to Glorifie God, he that offereth Praise Glorifieth me. There is an Active and Passive Praising of God; an Active, when in heart, tongue and life we shew forth his Glory. Thus *David*, Bless the Lord, O my Soul, and all that is within me bless his holy Name; bless the Lord O my Soul. And *St. Paul*, Blessed be the God and Father of our Lord *Iesus Christ*, who hath blessed us with all spiritual blessings in heavenly places, or things in *Christ*: Our Tongue is called in Scripture our glory, in nothing more, than in Glorifying or Praising God; therewith bless we God. I will Sing unto the Lord as long as I live; I will Sing Praise unto my God while I have my being, is the purpose and practise of every faithful Christian: Our Lives should praise the Lord, then we praise God indeed, when our Conversations are only as becometh the Gospel of *Christ*. There is also a Passive Praising of God: All the Works of God Praise him, his Saints only bless him: our Bodies, Souls and Spirits declare, with all the rest of Gods Works, his glory; but when they are by Gods Spirit changed into the Image of God, from glory to glory, and the faculties of the one, and the members of the



the others are Instruments in tune, exercising Righteousness and true Holiness, then they much more speak the Praise of God.

3. There is also a Love of Communication and Benevolence which is Mutual, between God and the Godly. God is a Communicative Good he is never weary of giving: We are too often weary of asking and receiving. God is good, and doth good. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things: he that will give grace and glory, will withhold nothing that is good. If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven, give good things to them that ask him.

We have nothing to give to God but what we have from him; the best thing we have to give him is our heart; My Son give me thy heart: Our whole Man, and our whole duty is intirely to be presented to God as a living reasonable service, and yet when we have done all we are but unprofitable servants. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Good Lives is profitable to all things and persons, but not unto God; we cannot add any thing to God's Essential Perfections. God is so good, that a Cup of cold Water given to a Disciple, in the name of a Disciple, shall not lose its reward. Our Love of Benevolence to God, is, by his gracious power, a willing what God wills, and a nilling what he nills; a doing what he commands us, as he commandeth us; and a not doing what he forbids us, because he forbids us; when we are good our selves, and good to our selves, and do good to others; when we forget not to do good, and to Communicate, as we have opportunity; but, do good unto all men, especially unto them

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who are of the household of Faith, and remember them that are in bonds, as bound with them; and them which suffer adversity, as being our selves also in the Body; then are we, if I may say, good to God, though our goodness extendeth not to him, but to the Saints that are in the Earth, and to the excellent in whom we are to delight.

There is also a Real Union, Communion, and Communication between Christians in Love; Every Saint loves all Saints: By this shall all men know that ye are my Disciples, if ye have love one to another; and, by this we know, that we are passed from death to life, because we love the Brethren; he that loveth not his Brother, abideth in death. Spiritual Love amongst Brethren is an evidence of Spiritual Life; as soon as we begin to Love, we then begin to Live. Such a love as was between *David* and *Jonathan*, which was a Love of Union, Complacency, and Benevolence, must be between all true Christians: So it was in the Primitive times, notwithstanding their diversities of Judgments, in smaller matters, the multitude of them that believed were of one heart, and of one soul; neither said any of them, that any of the things which he possessed was his own, but they had all things common in Charity; neither was there any among them that lacked; for, as many as were Possessors of Lands, or Houses, sold them, and brought the Prises of the things that were sold, and laid them down at the Apostles feet; and distribution was made unto every Man according as he had need. Were all our Doubtful Disputations laid aside, and nothing but Faith, and Faithfulness, the Truth without Controversie, Love without Dissimulation, and Righteousness professed and practised amongst us; nay, were but this one grace and duty of Charity, without which we are nothing, truly Known, Believed, and fervently

vently Exercised in the midst of us ; How soon might  
 we all meet together in the Primitive Pattern and Pra-  
 ctise? if most of our Praying, Preaching, and Practi-  
 sing were of Gods Charity towards the World, and our  
 Charity each to other ; the Love of God would be shed  
 abroad in our hearts by the Holy Ghost : that as touch-  
 ing Brotherly Love, we our selves should be taught of  
 God to love one another. God who is love, and the  
 Love of God towards us well known, would certainly  
 beget Christian Love and Charity. These words of  
 God deserve to be written in Characters of gold upon  
 the posts of our Houses, and on our Gates : Oh that  
 they were written upon the Tables of our hearts ! Be-  
 loved, let us love one another, for love is of God, and  
 every one that loveth is born of God, and knoweth  
 God : He that loveth not, knoweth not God, for  
 God is love. In this was manifested the love of God  
 towards us, because that God sent his only begotten  
 Son into the World, that we might live through him :  
 Herein is love, not that we loved God, but that he lo-  
 ved us, and sent his Son to be the Propitiation for our  
 sins ; hereby perceive we the love of God ; because he  
 laid down his life for us. Beloved, if God so loved us,  
 we ought also to love one another : No man hath seen  
 God at any time ; if we love one another, God dwel-  
 leth in us, and his love is perfected in us. Behold  
 here the great Argument breeding and augmenting  
 love in and among Christians by profession ! God is  
 love, known to be so, in giving and sending his only  
 begotten Son into the World : This Charity of God to  
 us is the Soul of our Souls. Charity is the Soul of our  
 Religion, not Bodily only ; for, though we bestow all  
 our goods to feed the Poor, and give our Bodies to be  
 burned, and have not Charity, it profiteth nothing.  
 The true Charity, the Charity that suffereth long, and

is kind, that envieth not, that vaunteth not it self, or is not rash, that is not puffed up, that behaveth not it self unseemly, that seeketh not her own, is not easily provoked, thinketh not evil, rejoyceth not in iniquity, but rejoyceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things, that never faileth; this Charity, not in word and in tongue, but in deed and in truth; for the Kingdom of God is not in Word, but in Power, would make these Kingdoms holy and happy. Every grace of God is good, great, lovely and precious, of infinite necessity; As Faith, Hope, Meekness, Temperance, Patience, &c. but the greatest of these is Charity in sincerity. Above all things we should have fervent Charity among our selves, for, Charity covereth a multitude of Sins, and Love covereth all Sins, saith *Solomon*.

All diligence must be given, to add to our Faith Vertue, and to Vertue Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly Kindness Charity; Charity is the Bond of Perfectness: We are bid, above all things, by *St. Paul* and *St. Peter*, to put on Charity, to follow Charity, to be found in Charity, to have fervent Charity, to be examples in Charity; Charity is the fulfilling of the Law, both *Moral* and *Evangelical*; it is the end of the Commandment: yea, of the whole Word of God; Threatning, Promising and Commanding; all is but to bring back our Hearts and Lives to the Love of God, and one another. Oh, if the Charity of every one of us all towards each other abounded but exceedingly, What cause of Thanksgivings to God would this occasion to the Godly or Charitable. There could not possibly be any want in these Kingdoms, if there were no want of Charity; Charity is all for doing good, both

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to all Souls and Bodies; of what quality, rank, and degree soever, to high and low, rich and poor together: Charity is full of Supplications, Prayers, Intercessions, and giving of Thanks for all men; for Kings, and for all that are in Authority, or eminent place, that we may lead a quiet and peaceable life, in all godliness and honesty; for, this is good and acceptable in the sight of God our Saviour, who will have all men to be saved, and to come to the knowledge of the truth.

By Charity God will every body should have food and raiment; and every Soul its portion in due season. Charity would have every Bishop and Minister, as it were another *Christ*, for going about, doing good, and Preaching this Kingdom of God and his Righteousness; or another *Paul*, who counted not his life dear unto himself, so that he might finish his course with Joy, and the Ministry, which he received of the Lord *Jesus*; to testify the Gospel of the grace of God, Preaching the Kingdom of God, not shunning to declare unto them all the counsel of God, that he might be pure from the blood of all men: charging also other Gospel Ministers to take heed unto themselves, and to all the Flock, over the which the Holy Ghost had made them Overseers, to feed the Church of God, which he purchased with his own Blood; setting them in himself an Example of unwearied diligence, in Watching, Fasting, Praying, Preaching; not ceasing to warn every one night and day with Tears: Serving the Lord with all humility of mind, and with many tears, and temptations, not keeping back any thing that was profitable unto them, but shewed, and taught them publickly, and from house to house; besides ministring unto his own necessities with his own hands, and to them that were with him. If a Brother or Sister be naked, and destitute of daily Food, Charity saith not,  
Depart



Depart in peace, be you warmed, and filled; but giveth them those things which are needful to the Body. What is Charity but a Work and Labour of Love, which God will not be unrighteous to forget, shewed unto his name, in Ministring unto the Saints; which every one is to do, and shew with the same diligence, to the full assurance of hope unto the end: But, whoso hath this Worlds Good, and seeth his Brother have need, and shutteth up his bowels of compassion from him, How dwelleth the love of God in him? The love of God dwelleth not in him at all: for, this is the Commandment, that he who loveth God, love his Brother also; and he that loveth not his Brother whom he hath seen, How can he love God whom he hath not seen? What is the reason and cause of Wars, and rumors of Wars, Nation rising against Nation, and Kingdom against Kingdom? Of Mens delivering up one another to be afflicted, of hating, betraying, biting, devouring, and killing one another, and of the abounding of Iniquity, but because the love of many shall wax cold? Iniquity, with the effects, would soon be at an end, were all our heads and hearts at work in promoting this duty and grace of Charity.

I verily hope still to see His Majesties Kingdoms flourish and abound in this grace of graces, namely Charity; I have Charity for all, that they will be in Charity each with other, save the proud and covetous. The proud which are cursed will err from Gods Commandments, especially from things of Charity, while proud; I have no hope of such: pride is for contention and division; only by pride cometh contention: Charity is for peace and unity against both. The covetous, whom the Lord abhorreth, count their gain to be Godliness; an heart they have exercised with covetous practises; cursed children, which have forsaken the right way,  
and

and go astray, because they love the wayes of unrighteousness; these are for Use upon Use, to swallow up the poor alive; From these Persons, and Practises, the Good Lord deliver the King and his Kingdoms: O my Soul come not thou into their secret, unto the Assembly of Men proud and covetous, mine honour be not thou united. But Charity is humble, and the humble are Charitable; Charity is not puffed up with pride, or knowledges; not cruel, but liberal, and deviseth liberal things, and by liberal things it shall stand. It is manifest, that these two cruel evils had a great hand in our late mutual devourings; and, except God by his wonderful Power and Providence interpose, we are still in Eminent and Imminent danger of them,

The fear of God is another principal part of this Kingdom of God: Indeed if we take it in the comprehensive sense, it is the sum of Religion; but, take it as a Grace and the fear of God is to hate evil, and depart from it: the fear of the Lord is a fountain of life; to depart from the snares of death, it is the way of life; and this way of life is above to the Wise, that he may depart from Hell beneath; which can never be, but by first departing from sin upon Earth. Unto Man, God saith, Behold! the fear of the Lord that is Wisdom, and to depart from evil is Understanding. This fear of God is bred in the heart by the love of God: Ye that love the Lord hate evil; perfect love casteth out the fear of bondage, and lets in the fear of reverence: for this we have Gods Promise; The Children of *Israel* shall return, and seek the Lord their God, and *David* their King, and shall fear the Lord and his goodness, in the latter dayes: they honour the King best who fear God most. Nothing like goodness to beget the fear of God, and due and true honor to the King; Love the Brotherhood, fear God, honor the King are linked together.

together. The fear of God is a fear to sin, out of love and reverence to the Majesty of God: he who truly fears God, fears nothing but sin, and none but God and for God. How can I do this great wickedness and sin against God, saith he, who is tempted to sin? while he doth good, he is not afraid of the Power, because he is the Minister of God for good to him; but, when he doth evil he is afraid; for, he beareth not the Sword in vain, for he is the Minister of God, a Revenger, to execute wrath upon him that doth evil; otherwise he is not afraid, of him that can kill the Body, and after that hath no more that he can do, because he fears him which after he hath killed, hath power to cast into Hell. This God he fears to sin against, and therefore fears not to be cast by him into Hell: While it is his care to cleanse himself from all filthiness of Flesh and Spirit, and to perfect holiness in his fear, and to work out his salvation with fear and trembling. This fear is Filial, and Reverential, a Child-like fear, afraid to dishonor God; If I be a Father, saith God, Where is my honor? An earthly Father expects and deserves honor from his child, so doth our heavenly Father from his children. The honor of reverence in carefulness to please him, and fearfulness to offend him; This is the fear of the Lord which tendeth to life, and he that hath it shall abide satisfied; he shall not be visited with evil, in this fear of the Lord is strong confidence.

The love and fear of God together breeds the best obedience, which is the best Sacrifice: the fear of God restrains from sin, which is a transgression of the Law of God; and the love of God constrains, yea helps to the fulfilling of it: Whoso despiseth the Word, shall be destroyed, but he that feareth the Commandment, to break it, shall be rewarded, shall be in peace; in keeping of them there is great reward; Great peace have

have they that love thy Law, and nothing shall offend them : but unto them that are Contentions, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every Soul of Man that doth evil : but, glory, honour, and Peace to every Man that worketh good ; even to them, who, by patient continuance in well-doing, seek for Glory, and Honor, and Immortality, Eternal Life : This is the Love of God, that we keep his Commandments, and his Commandments are not grievous : This is love, that we walk after his Commandments. The obedience which is of, and pertains unto the Kingdom of God, is universal and constant : Then shall I not be ashamed, when I shall have respect unto all thy Commandments. I have inclined mine heart to perform thy Statutes alway even unto the end. The Principles of new and true obedience, are Faith and Love, or Faith working by Love, called in Scripture, the obedience of Faith ; neither Circumcision availeth any thing, nor uncircumcision, but Faith which worketh by love. The love of *Christ* constraineth us to live, not unto our selves, but unto him, who for us died and rose again. The obedience we owe to God in this Kingdom of Grace, is Active and Passive ; Active, not doing what he forbids, not walking in the Counsel of the ungodly, nor standing in the way of sinners, nor sitting in the seat of the scornful ; not walking after the Flesh, according to the course of this World ; but walking after the Spirit, doing the will of God from the heart ; doers of the word, and not hearers only ; for, not a forgetful hearer, but a doer of the Word, in obeying from the heart that form of Doctrine which is delivered to them, shall be justified, and blessed in his deed : Blessed is that servant whom his Lord when he cometh shall find so doing. Let none of you suffer as a Murderer, or as a Thief,

or as a Busie-body in other mens matters: let them that suffer, suffer as a Christian, according to the will of God, patiently, for well-doing, this is acceptable with God, to whom we may commit the keeping of our Souls, and Bodies; also in well doing, as unto a faithful Creator: Whether our sufferings be from God immediately; I will bear the Indignation of the Lord, because I have sinned against him: It is the Lord, let him do what seemeth him good; or mediately from Men, Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven; Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake; such are to rejoyce, and be exceeding glad, for great is their reward in Heaven. All that will live godly in *Jesus Christ*, shall suffer persecution; hereunto they are appointed, predestinated to be conformed to the Image of his Son; as in Active, so in Passive obedience; even thereunto are we called, because *Christ* also suffered for us, leaving us an example, that we should follow his steps; for it became him in bringing many Sons unto Glory, to make the Captain of our Salvation perfect through sufferings, and his Soldiers also: When was it that Christians Faith did grow so exceedingly, and the Charity of every one of them all towards each others abounded? their patience, and their joy, Was it not in their Persecutions and Tribulations which they endured? The ground of Persecution is the best for Grace and Comfort to thrive and grow upon. The Primitive Christian bearers were used to hear the Word in much affliction, and joy of the Holy Ghost; Christians therefore should reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in them, even the glory of grace, yea of one grace: ye  
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greatly rejoyce, though now for a season (if need be) ye are in heaviness, through manifold temptations; that the trial of your Faith, being much more precious then of Gold that perisheth, though it be tried with fire; might be found unto Praise, and Honour, and Glory, at the appearing of *Jesus Christ*. In time of great Persecutions and Tribulations, *St. Paul* remembred, without ceasing, Christians work of Faith, and labour of Love, and Patience, of Hope in the Lord *Jesus*. There is a glory upon them, which cannot enter into them, they must enter into it; If ye be reproached for the name of *Christ*, happy are ye, for the Spirit of Glory and of God resteth upon you.

Peace of Conscience follows, upon sound and sincere obedience to God and his Laws; upon our Justification through Faith, we have the Peace of Reconciliation with God. The Kingdom of God within is a Kingdom of Peace; as much grace and obedience as there is in the heart, so much peace; Grace and Peace be multiplied: The work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. It is not Gods peace, that is not the peace of Obedience: He that ordains peace for us, works all our works in us; Thou wilt keep him in perfect peace, (peace, peace) or abundance of peace, whose mind, thought, or imagination is staid on thee, because he trusteth in thee. Let us be true to the God of Peace, the Prince of Peace, the Spirit of Peace, the Gospel of Peace, and live our selves in Peace as much as in us lies with all men; and that we study to be quiet, and to do our own business, not being busie-bodies in other Mens matters; walking in the way of peace, following peace with all Men, and holiness; casting all our cares on God, being careful for nothing, but committing our selves and wayes unto him; and the very  
God

God of Peace will give us the Peace which passeth all understanding ; and , will give us some understanding of it , which will breed that Joy in the Holy Ghost , and holy rejoycing , which is unspeakable and full of glory ; which a stranger doth not intermeddle with ; and , if God see it good for us , we shall have with all men the Peace of Love and Unity : when a Mans wayes please the Lord , he will make his Enemies to be at peace with him ; however , he will make him to love , and be at peace with his Enemies , which is much better : this is to be perfect as our heavenly Father is perfect , and merciful as he is merciful ; yea more , when a many wayes please the Lord , he will make all Creatures in League with him. Thou shalt be in League with the stones of the Field , and the Beasts of the Field shall be at peace with thee ; And thou shalt know that thy Tabernacle shall be in peace , or that peace is thy Tabernacle. But , there is no peace , saith my God , to the Wicked , no true peace ; for , they will not be at peace with God , though he beseech them never so much to be reconciled to him , that they might have all this peace ; they know not the way of peace , they desire not the knowledge of his wayes , or acquaintance with him , that thereby they might be at peace with him : And therefore when they shall say peace and safety , which will be while the strong man armed keepeth his Palace , and his goods are in peace ; but , a stronger then he shall come upon him , and overcome him ; and take from him all his Armor wherein he trusted , then sudden destruction cometh upon them , as travel upon a Woman with child , and they shall not escape : but the Godly shall inherit the Earth , and shall delight themselves in the abundance of peace ; if they cannot have it in the World , and from the World , they can have it in Christ : In the World ye shall have Tribulation , but

in me ye shall have peace; peace within, peace of Conscience, if not outward peace from Man, one way or other peace they will have. It is peace they would have, therefore it is they so earnestly seek it from God, and pursue it with Men; they Pray for the Peace of *Jerusalem*, peace be within thy Walls, that prosperity may be within thy Palaces: for their Brethren and Companions sake, they say, peace be within thee. Since *Jesus Christ* hath left this Legacy to the Church, peace I leave with you, my peace I give unto you, they are at suit with God and Man for it; and, having a righteous Judge, who is King of *Salem*, that is, King of peace; and a wonderful Counsellor, both to hear and plead their cause; the Spirit, the Word of Promise, and the Wife, Pure and Peaceable, to be their Witnesses, doubt not but to carry it in Gods good time, against Sathan, and the World, who are Enemies and Adversaries to the Peace and Prosperity of Sion: That the fruits of Righteousness may be sown in peace of them that make peace, is the end of their desires of peace, that being filled with the fruits of righteousness, which are by *Jesus Christ*, all may live to the glory and praise of God: for, herein is our heavenly Father glorified, when we bear much fruit: The fruit of holiness to God, the fruit of righteousness to Men; for, the fruit of the Spirit is in all Goodness, and Righteousness, and Truth, Love, Joy, Peace, Longsuffering, Gentleness, Faith, Faithfulness, Meekness, Temperance, Patience, Godliness, Brotherly-kindness, Charity: The best sowing-time for these Seeds of Holiness is in the fair weather of Peace; though Persecution, through Sanctification of the Spirit, may be good to root them, and make them grow where they are sown: And therefore we should follow after the persons, the things, the means that make for peace; follow peace with all men, till

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we overtake and catch it, as hunters, without weariness, till they have got their game. Especially Magistrates and Ministers, the great Peace-makers and keepers, in Church and State, are to follow it again, with, and for each other, who are Commanders of it, and Counsellors to it: they who Preach the Gospel of Peace, should be for the Peace of the Gospel. The best way to gain all to follow after Peace, is for the Leaders to begin, hold on, and hold out. Let us therefore follow after the things which make for peace, and things wherewith one may edifie another; and the Lord of Peace himself give us Peace always by all means. The way to be perfect, to be of good comfort, to be of one mind; to have and to hold the God of Love and Peace in the midst of us, is to live in peace: he is not a Son of God, nor a true Son of the Universal Church, that is not a Son of Peace. The Kingdom of God, which is a Kingdom of Grace, Righteousness and Peace, is also a Kingdom of Joy in the Holy Ghost; Every Grace hath Joy in it, and being well exercised, hath Joy accompanying it: Joy is the flower of Grace, rejoycing with joy unspeakable and full of Glory, is the effect of believing in, and loving of the Lord *Jesus*.

Godly Sorrow worketh Repentance, and Repentance Joy; they that sow in Tears shall reap in Joy; he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing: the seeds of Grace, with the showers of Grace, and the Influences of the Sun of Righteousness, bring forth a crop of Joy; they who walk in the fear of the Lord will live in the comforts of the Holy Ghost; Joy, or Rejoycing is a Duty, a Grace, a Blessing Temporal, Spiritual and Eternal: Rejoyce in the Lord evermore, and again rejoyce; rejoyce not that the Spirits are subject to you, but rather rejoyce that your Names are written in Heaven;

vent: they who are Justified by Faith, and have peace with God, through our Lord *Jesus*, by whom they have access into the Grace wherein they stand, rejoyce in hope of the glory of God. The Lord is to be served with Joyfulness, and with gladness of heart, for the abundance of all things. The Light of Gods countenance upon the Godly puts gladness in their hearts, more than in theirs whose Corn and Wine encreaseth; everlasting joy shall be upon the heads, and in the hearts of the ransomed of the Lord, they shall obtain joy and gladness, and sorrow and sighing shall flee away: this Joy of the Lord is their strength; it is strength to their outward man; it is not only strength to, but the very strength of the inward man. A sound heart is the life of the flesh; What is it that makes the heart sound, and consequently the body, but grace and joy exercised effectually? *David*, a man after Gods own heart, whose heart was sound in Gods statutes, How often do we find him rejoycing in God, in his Word, delighting in the Godly, and in their Communion? Thou art the God of my strength, saith he; How! O send out thy light and thy truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacles, then will I go unto God my exceeding joy, the gladness of my joy: The God of his exceeding joy was the God of his strength; they cannot want joy that make God their joy, the God of hope, the God they hope and trust in; the God they hope to see face to face will fill them with all joy and peace, in believing, that they may abound in hope, through the power of the Holy Ghost: By this spirit in the inner man, the Father of our Lord *Jesus Christ* will grant unto them, according to the riches of his glory, to be strengthened with might, with all might, according to his glorious power, unto all patience and



long-sufferings, with joyfulness, that they can do, and suffer all things through *Christ* which strengthens them; they know both how to be abased, and how to abound every where, in all things instructed, both to be full and to be hungry; both to abound, and to suffer need; to suffer for the name of *Christ*, for the name and power of Godliness; for, all that will live Godly in *Christ Jesus*, shall suffer persecution: but they rejoyce, in as much as they are made partakers of *Christ's* sufferings; that, when his glory shall be revealed, they may be glad also with exceeding Joy. The great sight of Afflictions, partly whilst they are made a gazing-stock, both by reproaches and afflictions; and partly whilst they become Companions of them that were so used; and the spoiling of their Goods they take joyfully, knowing in themselves, that they have in Heaven a better, and an induring substance: What is Joy, but the Exultation, Dilatation, and Enlargement of a holy heart, running the wayes of Gods Commandments with delight, power, patience, and perseverance, working therein a fervent willingness to be, and readiness to do and suffer any thing whereby God may be glorified; a rejoycing in the way of Gods Testimonies as much as in all riches; the unsearchable riches of *Christ*, the riches of Grace, and the riches of Glory, are the matter of this Joy; the beholding, by faith, as in a Glass, this glory of God, our relation to him and his dear Son; and thereby our interest in grace, and right and title to glory, are means both to beget, encrease, and perfect this joy, which is the strength of the heart: What is the ground of our hope and confidence, when our flesh and our heart fails us, but God our exceeding Joy, who is the strength of our hearts, because he is our portion for ever? All true believers must enter into the Joy of their Lord, which is so great and glorious, that it cannot

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enter into them: Eye hath not seen, nor ear heard, neither have entred into the heart of Man, the things which God hath prepared for them that love him; God hath revealed them to us by his Spirit here, but will reveale them in us hereafter: Which made *S. Paul* to reckon, that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us. And therefore, though now for a season, if need be, the people of God are in heaviness, through manifold temptations, yet they greatly rejoyce, and Joy in the God of their Salvation. This is their time to weep, lament, and be sorrowful, while the men of the World rejoyce, but their sorrow shall be turned into Joy, and Worldings Joy into weeping and wailing, and gnashing of teeth for ever. The weeping of the godly may endure for a night, but Joy cometh in the morning; for a short night of sorrow, they shall have an everlasting day of Joy: as a Woman when she is in travel hath sorrow, because her hour is come; but, as soon as she is delivered of the Child, she remembreth no more the anguish, for Joy that a Man is born into the World: In like manner, those little children, of whom the faithful Ministers of *Christ* travel in birth with until *Christ* be formed in them, What is their hope or Joy, or Crown of Rejoycing, but their New-born Babes, through their Ministry, come unto a perfect Man, unto the measure of the stature, or age, of the fulness of *Christ*; these are their glory, and joy, in the presence of our Lord *Iesus Christ*, at his coming, when they shall be presented faultless before the presence of his glory with exceeding Joy; for, when *Christ* who is their life shall appear, then shall they also appear with him in glory: and though in these last dayes there are Scoffers, walking after their own lusts, saying, Where is the promise of *Christs* coming? yet such as are born

from above, believe and wait for the promise of his coming; because he hath said, I will see you again, and your heart shall rejoyce, and your joy no man taketh from you. The end of all things, spoken by *Christ* in his Word, is, that his joy might remain in them, and that their joy may be full. The end of their fellowship, and communion with *Christ*, and one another, is, that their Joy may be full even here upon Earth. Whatsoever you shall ask the Father, saith he, in my name, he will give it you: hitherto have ye asked nothing in my Name, ask, and ye shall receive, that your Joy may be full: That eternal life, namely *Jesus Christ*, which was with the Father, and was manifested from the beginning, which the Primitive Christians heard and saw with their eyes, which they looked upon, and their hands handled; for, this Life was manifested, and they declared it, that they might have fellowship one with another; and truly their fellowship was with the Father, and with his Son *Jesus Christ*, came into the World, and lived in it, to the end their Joy might be full: If there be such a fulness of Joy in the Kingdom of grace, What a fullness of Joy will there be in the Kingdom of glory? But, the triumphing of the Wicked is short, and the Joy of the Hypocrite but for a moment; at the longest, his hopes and his joyes at death will give up their Ghost together; while the righteous have hope in their death, that will not leave them ashamed; and the upright shall dwell in the presence of God, where they shall shout aloud for joy; he shall guide them with his eye, and counsel unto death, and afterwards receive them to glory, and so shall they ever be with the Lord, in whose presence there is fullness of joy, and at whose right hand there are pleasures for evermore; unto which

which happy state and place the good Lord bring the King and his Kingdoms, *Amen.*

The Kingdom of God, as it is a Kingdom of grace, so also a Kingdom of glory: A glorious Kingdom is the Kingdom of God, infinitely transcending all the glory of all the Kingdoms of this World. The tongues of Angels, and the tongues of Men cannot sufficiently express, or their understandings conceive the glory of this Kingdom of glory: Since the beginning of the World, Men have not heard, nor perceived by the ear, neither hath eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. O how great is that goodness which he hath laid up for them that fear him, which he hath wrought for them that trust in him before the Sons of Men! O could we see and hear, and taste, as the Queen of *Sheba* did *Solomon's*, the Wisdom of God, the House, namely the third heaven, he hath built; the Meat of his Table, and the sitting of his Servants, and the attendance of his Ministers, and their Apparel, their Words, Works, and Wages, their Acclamations and shoutings with Joy, there would be no more spirit in us than was in her. The one half of the greatness of his Wisdom, and of the greatness of this goodness cannot be told us; it infinitely exceedeth all the fame of report; happy are those Men, happy are those Servants, which stand continually before this God, to hear, and see, and enjoy this his Wisdom and Goodness; happy are the People, in the account of the World, that enjoy the honors, and pleasures, and riches of this World; but, in reality, happy are they who have God for their God. If *St. Paul*, who was caught up into Paradise heard unspeakable words, which was not lawful or possible for a Man to utter; Who am I that darkeneth this Kingdom of Glory by words? without knowledge who is able to compre-

hend the breadth, and length, and depth, and height of  
 it, which passeth knowledge. This Kingdom is made  
 up all of glory, the three glorious persons; namely,  
 God the Father, God the Son, and God the Holy  
 Ghost, are the glory in it, and of it; there dwells the  
 God of glory, the Lord of glory, the Spirit of glory.  
 This Kingdom of glory is not Gods glory, God is the  
 glory of this kingdom of glory. There is one glory of  
 the Sun, and another glory of the Moon, and another  
 glory of the Stars; these derive their glory from the  
 Sun; there is one glory of the Sun of righteousness,  
 another glory of the Angels, another glory of the  
 Saints, these also receive their glory from the glorious  
 Sun of Righteousness; there are Angels of glory, Saints,  
 Vessels of glory, Thrones of glory, Crowns of glory; no  
 persons, no manner of things, to render this Kingdom  
 of God inglorious: God hath no pleasure in wicked-  
 ness, neither shall evil dwell with him; the foolish  
 shall not stand in his sight, he hateth all workers of ini-  
 quity: There shall in no wise enter into it any thing  
 that defileth, neither whatsoever worketh abominati-  
 on, or maketh a Lie; Sin, Satan, and Sinners must ne-  
 ver more come there: this Kingdom will have a hap-  
 py riddance of them. The everlasting presence of one  
 only God is the heaven of heavens, and the glory of this  
 Kingdom of glory. Behold the Tabernacle of God is  
 with Men, and he will dwell with them, and they shall  
 be his People, and God himself shall be with them, and  
 be their God; and God shall wipe away all tears from  
 their eyes, and there shall be no more death; neither  
 sorrow, neither crying, neither shall be any more pain,  
 no more curse; there will be nothing of Hell in Hea-  
 ven, no more then there will be of Heaven in Hell: But  
 the Throne of God, and of the Lamb shall be in this  
 Kingdom; there will be no need of Sun, Moon, or  
 Candle,



Candle, for the Glory of God will Lighten it, and the Lamb is the Light of it: Truly the Light is sweet, and a pleasant thing it is for the eye to behold the Sun in the firmament: but, with invisible eyes, to see the invisible Sun of Righteousness in the firmament of glory; Oh how sweet and pleasant will that be. God is Light, and in him is no darkness at all: this Light shineth in darkness, but the darkness comprehendeth it not. The blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath Immortality, dwelleth in the Light, which no Man can approach unto, whom no Man hath seen, nor can see, because he covereth himself with Light, as with a Garment; for now we see through a Glass darkly, or in a Riddle: God; his Word, his Works of Nature, Grace, and Glory; every thing we see, hear, taste, touch, smell, hath an inexplicable, and unutterable mystery in it; now we know but in part, but in the kingdom of glory we shall know, as we are known. It doth not yet appear what we shall be; it doth not yet appear to us what God is: Who can tell what God is? but, we know, that when God-man shall appear, we shall be like him; for, we shall see him as he is, not in a Glass darkly; but then face to face, which will be our blessedness: Blessed are the pure in heart, for they shall see God; we walk by Faith, and not by Sight here; but in Heaven we walk by sight, and not by faith; perfectly to see God, Father, Son, and Holy Ghost, in heavenly glory, and to understand the Mysteries of Trinity in Unity, and Unity in Trinity; and, that great Mystery of Godliness, without Controversy, God manifested in the Flesh, Justified in the Spirit, seen of Angels, believed on in the World, received up into Glory, Preached unto, and among the Gentiles, even the unsearchable Riches of *Christ*; to make all men see, what is the fellowship

fellowship of the Myſtery, which from the beginning of the World hath been hid in God, to the intent that now, unto the Principalities and Powers in heavenly places, might be known, by the Church, the manifold wiſdom of God, which the Angels deſire to look into, to behold with underſtanding at once, all the ſecrets of nature, grace, and glory, according to our capacities, and to live for ever in the perfect viſion and knowledge of them all, will be our life eternal. This is life eternal, to know thee, the only true God, and *Jeſus Chriſt* whom thou haſt ſent. If to ſee the Face of Relations, and Friends, eſpecially Saints, be ſo deſirous; but we Brethren, ſith St. *Paul*, being taken from you for a ſhort time, in preſence, not in heart, endeavour- ed the more abundantly to ſee your face with great de- ſire; With what deſire ſhould every one of us deſire to behold the Face of God in righteouſneſs; that we may be ſatisfied with his likenes, and the faces of an innumera- ble company of Angels, and the faces of the general Aſſembly, and Church of the Firſt-born, with the beau- ties and comelines of God, and perfect Godlineſs put upon them; to ſee alſo a new heaven and a new earth, wherein dwelleth nothing but righteous perſons, and righteouſneſs; to ſee the great City, the holy *Hieruſa- lem*, having the Glory of God; and her Light like un- to a Stone, moſt precious, even like a Jasper Stone, clear as Cryſtal, and a Wall great and high, and Twelve Gates, and at the Gates Twelve Angels, and Names written thereon, which are the Names of the Twelve Tribes of the Children of *Iſrael*; on the Eaſt three Gates, on the North three Gates, on the South three Gates, and on the Weſt three Gates; and the Wall of the City twelve Foundations, and in them the Names of the Twelve Apoſtles of the Lamb. And the City lyeth four ſquare, and the length, and the breadth, and the height

height of it are equal. The Wall thereof an hundred and forty and four cubits, according to the measure of a Man, that is of the Angel; and the building of the Wall of it of Jasper, and the City pure Gold, like unto clear glass; and the Foundation of the Walls of the City garnished with all manner of precious Stones; the first foundation Jasper, the second Sapphire, the third Chalcedony, the fourth Emerald, the fifth Sardonyx, the sixth Sardius, the seventh Chrysolite, the eighth Beryl, the ninth a Topaz, the tenth a Chrysoprasis, the eleventh a Jacint, the twelfth an Amethyst; and the twelve Gates twelve Pearls; every several Gate of one Pearl; and the Street of the City pure Gold, as it were transparent glass; where there is no Temple: for the Lord God Almighty, and the Lamb, are the Temple of it: and the City hath no need of the Sun, neither of the Moon to shine in it: for the Glory of God doth lighten it, and the Lamb is the Light thereof. And the Gates of it shall not be shut at all by day, for there shall be no night there: a pure River of water of Life, clear as Chrytal therein, proceedeth out of the Throne of God, and of the Lamb: In the midst of the Street of it, and on either side of the River was there the Tree of Life, bearing Twelve manner of fruits every Month, which is in the midst of the Paradise of God, which *Jesus Christ* will give to him that overcometh to eat of, that he may live for ever. Who is he that hath had from the Father of Lights the least saving glimpse of this glory, that saith not, it is good to be here? Who hath had also the very least true sight of the vanity, insufficiency, brevity, and certain uncertainty of all under the Sun, that saith not, Behold! all is vanity and vexation of spirit: my eye is not satisfied with seeing, nor my ear with hearing, nor my tast with eating and drinking, or smell with smelling, nor the hand with touching,

touching, and handling; Vanity of vanities all is vanity, saith *Solomon* the Preacher. A sight of the glory of all the Kingdoms of the World, which the Devil gave *Christ* an opportunity to behold, is but a glorious vanity, compared with that Majesty of our Lord *Jesus Christ*, and that excellent glory which the Apostles were eye-witnesses of; for, they beheld his glory, the glory as of the onely begotten of the Father, full of grace and truth, the glory of his people *Israel*: were the Majesty, Beauty, Comeliness, and Loveliness of all the reasonable Creatures that ever were, is, or shall be, contracted and comprised in one Man; How Lovely would that person be to see to? but *Christ*, God-man, is altogether lovely: How great is his goodness! and, How great is his beauty, who is the beauty of *Zion*, the perfection of beauty? No wonder that he is the desire of all Nations, and that all true Saints have one thing to desire of the Lord, namely, To behold the beauty of the Lord, and that their Soul desires him in the night, and with their spirit within them do seek him early: Even new-born Babes, sincerely desire the Word *Christ*, and the word of *Christ*, that they may grow thereby; having tasted that the Lord is gracious, at his gracious Invitation. O taste and see that the Lord is good; not as still-born dead hypocrites, who have onely tasted, in a way of profession, the good Word of God, and the Powers of the World to come, and so fall away, Crucifying to themselves the Son of God afresh, by not Crucifying their Lusts, and being Crucified to the World, and thereby put him to an open shame; but, by a lively Faith and Hope, they have seen and viewed their Beloved from head to foot; and can, by experience, say, My Beloved is white and ruddy, the chiefest among Ten thousand, his head is as the most fine Gold, his Locks are bushy and black as a Raven,

ven; his eyes are as the eyes of Doves by the Rivers  
 of waters, washed with Milk and fitly set; his cheeks  
 are as a Bed of Spices, as sweet Flowers; his lips  
 like Lilies, dropping sweet smelling Myrrh; his hands  
 are as Gold Rings set with the Beryl; his Belly is as  
 bright Ivory overlaid with Sapphires; his Legs are as  
 pillars of Marble, set upon sockets of fine Gold; his  
 Countenance is as *Lebanon*; excellent as the Cedars;  
 his mouth is most sweet, having kissed them with the  
 kisses of his mouth, and they, at his command, kissed  
 him, least he should be angry; yea, he is in the esteem  
 of the poorest New-born Babe altogether lovely. The  
 believing Beloved Spouse is also Lovely to *Christ*; Be-  
 hold thou art fair, my Love, behold thou art fair, thou  
 hast Doves eyes within thy locks, and thou art all fair,  
 my Love, there is no spot in thee; thou hast ravished  
 my heart, my Sister, my Spouse, saith *Christ*, thou hast  
 ravished my heart with one of thine eyes, with one  
 chain of thy neck. If the borrowed created beauty of  
 a true Believer, a Spouse yet imperfect, be so really ra-  
 vishing to *Christ*; How ravishing will the beauty of the  
 Creator of such beauty be to the glorified spectators of  
 it in the State of Glory, which *Christ* desires on the be-  
 half of all Believers; Father, I will that they also  
 whom thou hast given me, be with me where I am: that  
 they may behold my glory which thou hast given me.  
 The beholding of this glory is our glory, if Joy un-  
 speakable and full of glory is to be had in a way of be-  
 lieving and loving of an unseen God, and *Christ* and  
 glory; Oh what unspeakable unconceivable Joys will  
 the perfect everlasting Vision of these afford to the glo-  
 rified! This is that they are Watching, Working, and  
 Waiting and Hoping, or Looking for that blessed Hope,  
 and the glorious appearing of the great God, and our  
 Saviour *Jesus Christ*, when he shall come to be glorifi-  
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ed in his Saints, and to be admired in all them that believe; for, when *Christ*, who is their Life, shall appear, then shall they also appear with him in glory. *Christ* and his *Church* long to see each other, not in a Glass darkly, looking at one another at the Windows, shewing himself through the Lattices, but face to face. The Spirit and the Bride say come; *Christ* saith, surely I come quickly, *Amen*; even so, come Lord *Jesus*, saith all them that love, his appearing. This perfect beatifical Vision of God, in Heavenly Glory, will breed unutterable sweet fruition in the nearest Union, Communion, and Communication, between God and the Godly, as there is an Union in grace between *Christ* and every true Christian, by Faith, through the spirit, which is inseparable: So there is an Union in glory, or a glorious Union between the glorious Trinity and all the glorified, beyond all apprehension and expression now; and the glory which thou gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one; not one in Essence with God, in *Christ*, but one by resemblance, or similitude; an oneness there will be betwixt God and all the Godly glorified, infinitely surpassing all other unions here below: The Mystery of Husband and Wife, one Flesh; of King and Subject, one Kingdom; Soul and Body, one Person; Root and Branches, one Tree; Foundation, Corner-stone, and Building, one House; are very great and Myste-rious; but this of Grace and Glory much greater, and far more unconceivable: those are as shadows, and so pass away; this substantial and eternal: for Brethren to dwell (even) together in the unity of the Spirit, in the unity of that Faith, which worketh by Love in the bond of Peace. Behold, how good and how pleasant it is, beyond all expression, apprehension, and appro-  
bation!

bation. But, for the General Assembly, and Church  
 of the First-born, which are written in Heaven, and  
 the Spirits of Just Men made perfect, to dwell even to-  
 gether in unity, with Unity in Trinity, and Trinity in  
 Unity, through all Eternity, in that glory which God  
 the Father gave unto *Christ*, and *Christ* hath given unto  
 them, that they may be one, even as the Father and  
 his Son *Iesus* are one; I in them, saith *Christ*, and thou  
 in me, that they may be made perfect in one. How  
 good, and how pleasant a sight will this be to behold?  
 here, and onely here, will the Natural and Intellectual  
 eye be satisfied, with seeing the hearts of all knit to-  
 gether in Love; and unto all Riches of the full assurance  
 of Understanding; to the acknowledgment of the My-  
 stery of God, and of the Father, and of *Christ*; and,  
 that Mystery of Godliness, which, without controversie  
 is so great; God manifested in the Flesh, becoming  
 one with us in Nature, that we might become one with  
 him in Grace and Glory; for, by one Spirit are we all  
 Baptized into one Body, for the body is one, and hath  
 many Members, and all the Members of that one Bo-  
 dy, being many, are one Body; so also is *Christ*, for  
 we are Members of his Body, of his Flesh, and of his  
 Bones; as Head and Members make up but one Body,  
 so the Son of God, who is also the Son of Man; and  
 the Sons of God, which are as head and members, make  
 up one Mystical *Christ*: a Mystery great, beyond the  
 capacity of Angels to conceive; which things they  
 desire to pry, or look into, and is the subject of their  
 continual and just admiration: The full Vision and Fru-  
 ition whereof, will administer also to every glorified  
 Saint matter of the highest Adoration, and everlasting  
 Consolation. Were this one Promise, of one heart and  
 one way in the fear and worship of God accomplished  
 in the midst of us, that we might be his People, and be  
 our

our God, to rejoyce over us, to do us all the good he hath promised us; What greater, or better thing could we desire on this side Heaven? why, in the Kingdom of God there will be one heart, and one way, and one work for ever: There will be no need of beseeching Brethren by the Name of our Lord *Jesus*, to speak the same thing; that there be no divisions among them; that they be perfectly joyned together, in the same Mind, and in the same Judgment. God, and all the Godly will there be so well known to each other, through the Light of the Sun of Righteousness, that there will not be the least shadow of division, or fear of any separation. This happy, perfect, and perpetual Union, is the foundation of that Communion and Fellowship between God, Angels, and Just Men made perfect, which is unspeakable and full of glory. What Fellowship there is between the Father, the Son, and the Holy Ghost, is a Secret to us, if not to Angels, and Secret things belong unto the Lord our God; but, a mutual glorifying each other there was, is, and will be, from everlasting to everlasting: and, how far the glorified Saints and Servants of the Lord shall be made happy in the Enjoyment and Knowledge hereof in heavenly Glory, is so much above the reach of our meditation, that it ought to be passed over with silent Adoration: but, verily, and truly, our Fellowship will be with the Father, and with his Son *Jesus Christ*, through the Spirit, and with all the blessed Angels, in such a manner and measure, as no Tongue can utter, or Mind conceive. For Saints to draw nigh to God, and for God to draw nigh to them in Mercy even here, How good is it? It is good for me to draw near to God. Draw me, we will run after thee, is the Language and Prayer of every one that is Godly: but, when by drawing near to God, we are come to God, and are not only

only nigh him, but with him; How comfortable will that Communion be? It will be a Communion in the highest honors, the sweetest pleasures, and the truest riches: Them that honor me, saith the Lord, I will honor. It will be our heavenly happiness to receive honor from God, and to give honor to God; this honor have all his Saints. Honor is such an excellency, that is naturally desired of every one; sinners and unbelievers, who seek not the honor that cometh from God only, which is the only true honor, rather than live without it, will receive honor one of another, though thereby they are hindred from the honor of believing in God, and in his Son *Jesus Christ*; which is, to give all honor to him to whom honor belongs, and to receive all honor from him, who is the only Author of every good and perfect gift. The making Man a little while inferior to, or lower than the Angels, and crowning him with glory and honor in a state of innocency, made *David* fall into admiration; Lord, What is Man, that thou art mindful, or takest knowledge of him; or the Son of Man, that thou visitest, or makest account of him? What admiration will it occasion to the glorified, to be made like to, or equal with the Angels in Heaven; and then, and there, to wear Crowns of Glory, Honour, Righteousness, and Life, which the Lord, the righteous Judge, shall give unto all them that are faithful unto death, and love and long for his appearing? When *Christ* who is our life shall appear, then shall we also appear with him in glory; not only like unto Angels, but unto *Jesus Christ* the Lord of glory. It doth not yet appear what we shall be; but, we know, that when he shall appear, we shall be like him, in our bodies. We look for the Saviour, the Lord *Jesus Christ*, who will change our vile Bodies, that they may be fashioned like unto his glorious

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glorious Body, which is uncorruptible and immortal: This corruptible must put on incorruption, and this mortal must put on immortality. Our Bodies were fearfully and wonderfully made in secret, and curiously wrought in the lowest parts of the Earth. The works of God are all wonderful, sought out of all them that have pleasure therein: This curious Piece of Mans Body is so full of wonderful mysterious works, in every part and member thereof, that all the Anatomists in the World could never find out, or describe perfectly its excellency. It is quite beyond the reach of the understandings of all Souls, to comprehend the height, length, depth, and breadth of those excellencies that are contained in the Body of Man: Indeed, sin hath deprayed it, and deprived it of much of its glory; yet remains there that majesty upon it, that commands reverence from all other capable creatures. There are Bodies Terrestrial and Celestial, each of which have their glory, the one before, the other after the Resurrection: But, some Men will say, How are the Dead raised up? and, With what Body do they come? God giveth it a Body as it pleaseth him: It is sown a Natural Body, it is raised a Spiritual Body; it is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory, a glorious Body; Like unto the Body of *Christ*, perfectly free from all sin; from Natural and Moral infirmities: no more pains or sickness for ever. Perfect and perpetual health and holiness will diffuse it self into every member. The united understandings of Men, from the beginning to the end of the World, cannot conceive, nor tongues express or set forth, the Glory wherewith the Body of the meanest Saint and Servant of the Lord shall be clothed in the Kingdom of God and Glory; the Body hath many Members, and those Members of the Body  
which



which we think to be less honorable, upon these we bestow, or put on, more abundant honor, and our uncomely parts have more abundant comeliness, for our comely parts have no need; but God hath tempered the Body together, having given more abundant honor to that part which lacked; so that when one member is honored, all the members rejoyce with it: If such abundant honor, and more abundant comeliness be put upon the Body in the state of imperfection and corruption; What honor, and comeliness, will God bestow upon the Body in the state of glorious perfection, when this corruptible must put on uncorruption, and this mortal must put on immortality, then will the head wear a Crown of an eternal weight of Glory; The eyes will be fully satisfied with seeing their glorious Redeemer face to face, and the faces of the general Assembly of the first-born, and the stately Buildings made without hands, the place of their everlasting abode, with the honors, pleasures, and riches of its furniture, which from the beginning of the World no eye hath seen, O God, besides thee, what is prepared; The Tongue, Mans glory, will be everlastingly employed in warbling forth the glory of God, and the glory with God, in the highest Praises, in Singing the Song of *Moses* and the Lamb: glorious things are spoken of thee, and in thee, O City of God. The glorious Words which will proceed out of the mouth of *Christ* will be the Wonder and Joy of Angels and Saints: It will be the Work and Wages of the Glorified to be speaking to themselves in *Psalms*, *Hymns*, and *Spiritual Songs*, Singing and making Melody in their hearts unto the Lord. What melody will it be to the Ear to be ever hearing this new Song, sung in perfect harmony, with Ten thousand times ten thousand, and Thousands of thousands, saying with a loud voice, Thou

art worthy, who wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God Kings and Priests; worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honor, and Glory, and Blessing; Blessing, and Honor, and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever. But, Why do I speak of what is unspeakable, and undertake to write of that which is so unconceivable? He that was caught up into Paradise, which is the third Heaven, heard unspeakable words, which it is not possible or lawful for a Man to utter; and, if it were possible for them to be uttered, it would be impossible for them to be understood: The Ear will have its perfect hearing there. Doth not the Ear try words, saith *Job*? no need of trying words in Heaven, where every one is a perfect Man, not offending in a Word. It is natural to all, to natural Men especially, to spend their time in nothing else but either to tell or hear some new thing: as natural, so spiritual persons have their delectation, the one in hearing what Men say, the other in hearing what God says.

I will hear what God the Lord will speak, for he will speak peace to his People, and to the Saints, even that peace which passeth all understanding. Faith, and all other Graces and Comforts, comes by hearing the Word of God Preached and Read; the benefit of hearing here in this life, under the means of Grace, is an unvaluable blessing. What glory then will it be to hear of nothing but glory? every one there will be very attentive to hear what God the Lord will speak, who hath the words of eternal life. If all bare *Christ* witness, and wondred at the gracious words which proceeded out of his Mouth, when on Earth, in his estate of humiliation;

humiliation, much more will all in Heaven bear witness, and admire, and adore the glorious words which will proceed out of his mouth, in his state of Exaltation; his mouth is most sweet, his words are altogether lovely: here, here only will the Ear be satisfied with hearing. Let me hear thy voice, saith *Christ* to the Church his Spouse, for sweet is thy voice. If the sanctified voice of his Church, in *Prayers* and *Praises*, be so sweet to *Christ* now; How sweet will her glorified voice be to him in his glory? and, How sweet will *Christ's* voice be then and there to his triumphant Church? his voice will be sweeter than all theirs. In Heaven there only is the hearing ear, and the persons and things worthy to be heard: What Instruments of Musick there will be, and Musicians to time and tune, and sound them, to delight and ravish the sense of hearing, God only knows. The voice of Harpers harping with their Harps have there been heard. Musick upon Rivers of Water make the sweetest and most solemn sound: At Gods right hand there are Rivers of pleasures, where there will be such Musick, as will ravish the ears and hearts of Angels and Saints for ever. What spiritual Meat and Drink there will be in Heaven, to delight and please the spiritual taste or palate, who can tell? Sure I am, there will be feeding and feasting in Heaven. Our Lord *Jesus* will be the true Bread as truly in Heaven without Ordinances, as on Earth in his Ordinances; and so will his precious Blood be drink really and spiritually also: but, the manner of eating and drinking there is such a Mystery, as cannot now be known, and may not be spoken to. If every Saint can say, How sweet are thy words unto my taste; yea, sweeter than Honey to my mouth? If the word of *Christ* be so sweet to a Christian sanctified; How sweet will the word *Christ* be to such an one

when glorified? How sweet are the fruits of holiness and righteousness to a true believer, who sits under *Christ* the Tree of Life with great delight? How sweet, I say, is his fruit to his taste in the way of an Ordinance? but, to him that overcometh, *Christ* will give to eat of the Tree of Life, which is in the midst of the Paradise of God; which, whosoever eats of, shall live for ever. To taste that the Lord is gracious here, is good; to taste that the Lord is glorious will be best. The glory of the Body is but the Body of Glory, for our vile Bodies to be changed, that they may be fashioned like unto *Christ's* glorious Body; What a high expression of glory is this? When *Christ* was Transfigured in the Mount, his face did shine as the Sun; and when he revealed himself to St. *John* the *Divine*, from the excellent Glory, his Body was clothed with a Garment down to the foot, and his Paps girt about with a Golden Girdle, his head and his hairs were white like Wool, as white as Snow; and his Eyes were as flames of Fire, and his Feet like unto fine Brats, as if they burned in a Furnace, and his voice as the sound of many Waters; and his Countenance was as the Sun shineth in his strength: so shall the Righteous shine forth as the Sun in the Kingdom of their Father; but, the glory wherewith the Soul will be filled will be much more glorious, by how much the Soul excels the Body: The glory of the Soul, will be the Soul of Glory; and the Glory of *Christ* put upon the Body and Soul, the Glory of them both. It doth not yet appear what we shall be; but, when he shall appear, we shall be like him, as in our Bodies, so also in our Souls. We have, for substance, the same Souls with *Christ*, the same faculties and qualities; as understanding, will, memory, conscience, and affections, with their executive powers; which are so precious, that

that one Soul in *Christs* account and esteem, is more worth than one World. What is a Man profited, if he shall gain the whole World, and lose his own Soul? or, What shall a Man give in exchange for his Soul? It is too good to be exchanged; none besides the Creator, Redeemer, and Sanctifier of Souls knows the worth of them: They are invaluable; our Souls are like unto *Christs* in divine glorious qualifications, having the perfect Ideas or Image of God imprinted upon them; consisting in Knowledge, Righteousness and true Holiness.

*Christ*, as God, is the brightness of his Fathers Glory, and the express Image of his Person; and, being in the form of God, thought it not robbery to be equal with God, in his incommunicable excellencies; but, as Man participates only of the Communicable properties of God, in this different from mere Man, that being God-man in one Person for ever. God giveth not the Spirit, the Gifts and Graces thereof by measure unto him; but unto others the measure of the stature or Age of the fullness of *Christ*, who is the head of the Body, the Church: who is the Beginning, the First-born from the Dead, that in or among all things he might have the preeminence; for, it pleased the Father, that in him should all fullness dwell, the fullness of the Godhead bodily; to the end we might be compleat in him, and of his fulness, not only receive Grace for Grace, but, with open face, beholding, without a Glass, the Glory of the Lord, we might be changed into the same Image, from Glory to Glory; Even as by the Spirit of the Lord, now we see through a Glass darkly, in Heaven face to face; now we know in part, there we shall know even as we are known. This is Life Eternal, to know thee, the only true God, and *Jesus Christ* whom he hath sent; we shall know



him perfectly and perpetually; perfectly, not infinitely; his Understanding is infinite, his Essence incomprehensible: we, at our best estate, but finite, and therefore unable to comprehend so Infinite and Immense a being; and, whether we shall have the happiness of knowing his Essence or Being, not only of seeing him, but of seeing into him, and knowing what he is, as well as that he is; since it is so great a question with Divines, and so much disputed, and a greater mystery, I shall not dare to pry into it, but personally we shall know God, *Father, Son, and Holy Ghost*; we shall know him to be our God. Every one in Heaven will be able to say Infallibly, My God, and my Lord for ever: which is infinitely more, than to say, Heaven, Angels, and Saints are mine, with all their Glory. Every glorified Saint shall have the honor, pleasure, and treasure, of having and enjoying one God for his everlasting Portion. In the enjoyment of God and Heaven, all honors, pleasures and riches are only enjoyed: What honor God will put upon the glorified Saints in Heaven, he only knows; but, honor them he hath said he will; and, with Titles, so many, great, significant and noble, as will give them the fullest satisfaction. How empty, unsatisfying and fading, are all the Titles of honor which the Great ones of the World glory in, in comparison of those, wherewith Saints are dignified even in this World?

For the Sons of men to be called the Sons of God, is a Title of honor, that is to be expressed no other way; but, with a Behold what manner of love the Father hath bestowed upon us, that we should be called the Sons of God. All the Titles of honor in the World together cannot make a Man so honorable as this one, of being *Servant to Jesus Christ*. To be an Emperor of the whole World, to be King of all the  
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Kingdoms of the World, are Titles incomparably inferior to this. Every Title given to Saints in Scripture, hath so much honor, pleasure, and profit in it unto them, as can never fully be set forth on this side heaven. They are made Kings and Priests unto God their Father, they are Prophets, they are Siled,

The Children of { *God,*  
*The Resurrection,*  
*The Kingdom,*  
*The Marriage Chamber.*

The Beloved of God, the dearly Beloved of his Soul, and the Brethren of *Christ*; with many more so full of excellency, as the heart of Man cannot conceive. It is made a Character of a Citizen of *Zion*, That he honoureth them that fear the Lord. It will be the duty, work, and wages of Heaven, for Angels and Saints to give the highest honors to each other; It will be far from every one there to take away one anothers good Name, which is so precious a thing. Next to the admiring, adoring, loving, reverencing, praising, honoring, and glorying the Name of God, they will have each others Name in great veneration; they will have a Name given them, even an everlasting Name, better than of Sons and Daughters, which cannot be taken away. He that hath a Name above every Name that is named, not only in this World, but also in that which is to come, and gives them high and honorable Names, will preserve them so through all Eternity: If they are notwithstanding blessed, when Men shall hate them, and separate them from their company, and reproach, and cast out their Name as evil; If they then are to rejoyce, and leap for Joy, for behold

behold their reward is great in Heaven ; How happy will they be , when they shall never hate, or be hated more, nor ever be separated from the Company and Communion of so blessed a Society as is in Heaven ; nor reproach, or be reproached ; nor their Names cast out as evil ; nor ever be guilty of reflecting the least dishonor upon one another. There will be nothing here to obstruct the fullest enjoyment of the fullest delight, their delight will be in the Lord, and he will be ever giving them the desires of their hearts ; they shall be abundantly satisfied with the fatness of his House, and he will make them drink of the Rivers of his pleasures ; For, with God, is the fountain of Life: In his light shall they see light. The pleasure of beholding this Light, of handling the word of Life, and of living in the Love of God, will yield everlasting Consolation to the glorified. Light and Life, and Love, are things so glorious, that the Essence of God is declared by them. God is Light, and in him is no darkness at all. The Son of God, even his Son *Jesus Christ*, is the true God, and eternal Life. God is Love, and he that dwelleth in Love dwelleth in God, and God in him. He that Loveth not, knoweth not God, for God is Love. For Saints to be clothed with Light, as with a Garment, and to live in and with that Light, to which the Sun being compared, is darkness ; How pleasant and pleasing will it be, both to the bodily and intellectual eye : Never will any eye be satisfied with seeing, till God who is Light be seen. The pure in heart are blessed in seeing God ; the everlasting loss of the Beatifical Vision, and fruition of God, will be the Hell of the ungodly. The pain of sense will easilier be born than the pain of loss. The Vision of God is the Heaven of the Godly. O it is a blessed sight to see God, and to be seen of him ; If a glympse here of

of his glorious Majesty be so joyous; How glorious will a full and fixed sight of him be in Heavenly Glory? May I be blind to all the glory in this World, so I may live in a believing foresight, and lively hope of beholding that inaccessible Light, which is too glorious for Angels to behold, without covering their faces. This Light is Life it self, the original of life to all, whether of Nature, Grace, or Glory: God, in Scripture, is said to be the true and Living God, in opposition to false and dead Idols: Life is his being, he is because he Lives; and, our Life is hid with *Christ* in God, even that of Nature, of Grace, and of Glory; in him we Live, and Move, and have our Being: Life in it self is a happiness. O how precious a thing is Life! Skin for skin, and all that a Man hath will he give for his Life. The Life of a Fly hath been thought to be more worth than the World; The Life of a Man, doubtless, is more worth, than many Worlds which are without Life: but, it is the Life of Grace which makes the Life of Man his comfort; and the Life of sin to be a Living Death to him: But, the Life of Glory, which is ever to be glorifying and enjoying God, is the glory of Life. To live with Life it self, and for Life it self to live in us; How infinitely satisfying will it be to them who are glorified? That we shall be ever with this Lord of Life and Glory, is the most comfortable word in all the Scriptures: If any Man serve me, saith *Christ*, where I am there shall also my servant be. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me. The presence of *Christ* makes Heaven. It is our Life eternal to live with him who is Life eternal; and, to live to him; for none of us in Heaven liveth to himself; we live there wholly unto the Lord. His Glory there is as truly our end,

as it is here, he will give to every one glory enough; but he will not give his glory to another: None must glorifie himself there; God All-sufficient will glorifie every one sufficiently. I will glorifie the House of my glory, saith the Lord. Not unto us, O Lord, not unto us, but unto thy Name give Glory, will be the Heavenly Ditty and Duty. Now unto God and our Father be glory for ever. Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created. The main end of our Election, or Predestination, Redemption, Justification, Adoption, Regeneration, Sanctification, Preservation, and Glorification, is to glorifie God in our Bodies, and in our Spirits which are Gods: Our vile Bodies are fashioned like unto *Christ's* glorious Body; so are our Souls transformed, renewed, sanctified, and cleansed with the washing of Water, by the Word, that they might be presented to God himself, glorious, not having spot or wrinkle, or any such thing; but that they should be holy, and without blame before him in love, to the Praise of the glory of his Grace. God is Love as well as Life; the Life which he lives, is a life also of Love: What lovely living will it be in Heaven to live with love it self? To love, and be beloved by God, who is Love, will be the Saints everlasting happiness: God will for ever be in love with all the Glorified Angels and Saints; and they again will for ever be in love with him. I Love them that Love me, saith God; not only God Essentially, but God Personally is Love: The Father is love, the Son is love, the Holy Ghost is love. The knowledge we shall have of the Trinity loving each other, with the love of Unity in an infinite manner, and measure, will very much contribute to our heavenly happiness. If the Union, Communion, and Commnnication



Communication of Love, between Husband and Wife, be so great a Mystery; How much greater a Mystery is that, which is between *Christ* and the *Church*? But, O how mysterious a secret are the Transactions of mutual love between Trinity in Unity, and Unity in Trinity! If God so loved the World, in this was manifested the Love of God, because he sent his only begotten Son into the World, that we might live through him: herein is love, that he loved us, and sent his Son to be the propitiation for our sins. I say, if God so loved the World, What manner of Love hath he bestowed upon his only begotten Son? The Father loveth the Son, and the Son loveth the Father, and the Holy Spirit loveth both the Father and the Son; and the Holy Ghost is loved of the Father and the Son; and in their mutual loving and glorifying each other, as they were happy infinitely from Everlasting, so they would have been to everlasting, though all persons and things had never been created. Gods essential glory is neither capable of addition, or diminution, by reason of its infinite perfection. God is not the happier for Angels, or Men; he needs neither their love or service; but there is no being happy for any Creature, save in the full enjoyment of God, and his loving favour through all Eternity: his loving kindness is life eternal. We love him, because he first loved us; he loved us from all Eternity; So God loved the World, and by so doing, hath engaged himself to love us to eternity; whom he loves, he loves to the end: That which makes his love altogether lovely, is, That he set his love upon us, because he loved us; no Merit or Motive in us why he should love us: there were Motives and Merits indeed why he should not love us; when, by wilful sin, we had cast away the Mercies of our Creation, he might have cast us off, and cast us out

to the loathing of our persons ; In the day we were born, and lay polluted in our blood, then he looked upon us, and behold this time was the time of love ; he then said unto us, when we were in our Blood, Live. His Love was our Life. If God loved us so, when we were sinful, What manner of Love will he bestow upon us when sinless ? Our sin Original and Actual incapacitates us to receive the Mercies, and enjoy the Love, the Lord would willingly vouchsafe us : But, in Heaven, we shall be able, and perfectly capable, and God infinitely willing to load us with all his Benefits ; God will never be weary of giving out his Loves, nor we unwilling or weary in a Joyful and Thankful receiving of them, and returning the same to our best Beloved. It will be love of the nearest union, the highest, and holiest Communion, and the freest and fullest Communication. The glory which the Father gave unto *Christ*, he hath given to Christians, that they may be one in glory, even as the Father and the Son are one, I in them, and thou in me, that they may be made perfect in one. A Mystery that cannot be seen otherwise than by the light of glory. From this most intimate union, there doth arise such a Communion between Father, Son, and the Holy Ghost, and the Triumphant Christian Church, as will yield infinite and uninterrupted satisfaction ; much of this Communion will be a mutual Commendation : Behold thou art fair, my Beloved, behold thou art fair ; behold thou art fair my Love, yea pleasant ! thou art all fair, my Love, there is no spot in thee, saith *Christ* of his Church Militant. When *Christ* presents to himself a glorious Church, not having spot or wrinkle, or any such thing ; but that it should be holy, and without blemish : there will be no want of expressions, for commendation of her ; nor will the Triumphant Church want triumphing matter, and

and words to set forth the Praises of her, altogether Lovely, and dearly Beloved Head and Husband; when he comes to be glorified in his Saints, he will be admired in and by all them that believe: then will the Name of our Lord *Jesus Christ* be glorified in us, and we in him, according to the Grace of our God, and the Lord *Jesus*; he will rejoyce over us with Joy; he will rest in his Love; he will joy over us with singing when his Glory shall be revealed, that we may be glad also with exceeding Joy. When *Solomon* was anointed King, the People rejoyced with great Joy, so that the Earth rent with the sound of them: When Saints are Anointed Kings, by the King of Kings, What shouting for Joy then will there be in Heaven? There is Joy in the presence of the Angels of God, over one sinner that repenteth. When all Sinners, by Repentance, have commenced Saints in Glory; then, not only the Angels of God, but the God of Angels will rejoyce over them with Joy unconceivable and full of Glory: Then will God supply all their needs according to his riches in Glory, by *Jesus Christ*; the riches of the glory of the Mysteries of *Christ*, which now are unsearchable, will then be laid open: The Lord shall open unto his Heavenly Family his good Treasure, where every one shall have full and free liberty to take his everlasting portion of glory; not for himself only, but for the Community: the glorified have a partnership in each others happiness. Every one in Heaven hath a full view of, a share in, and a right unto, the glory of every blessed Angel and Saint, which greatly adds to their glory, therefore it is such a weight of glory. In the Primitive Church they had all things common, neither was there any among them that lacked: in the Church Triumphant, where there is perfect Charity, all things will be for ever common,

common, because they are of one heart, and one Soul. In this covetous World it is far otherwise; every one stands much upon his own glory: The Wise Man doth glory in his Wisdom; the Mighty Man doth glory in his Might; the Rich Man doth glory in his Riches; but glorifieth not God with them, in being rich in good Works; making others poor to make himself rich: contrary to the Example and Pra<sup>se</sup> of our L<sup>rd</sup> *Jesus Christ*, that though he was Rich, yet for our sakes he became poor, that we through his Poverty might be Rich, with the Riches of his Grace, and the Riches of the glory of his Inheritance; being heirs of that Kingdom, which God the Father, in his everlasting Decree purposed to them: We have obtained an Inheritance, according to his good pleasure, which he hath purposed in himself, being Predestinated, according to the purpose of him who worketh all things after the Counsel of his own Will; and not only purposed, but prepared for them from the Foundation of the World: In my Fathers house, saith *Christ*, are many Mansions; I go to prepare a place for you, which eye hath not seen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared; what God hath prepared *Christ* hath purchased: Our Inheritance is the purchased possession. We lost not only our selves, but all our right to the Kingdom of Glory. All have sinned and come short of the glory of God. By the grace of Redemption our Lord *Jesus Christ* hath recovered this forfeited Glory. That Kingdom and Glory which *Christ* hath purchased, God hath promised to the Poor in this World, whom God hath chosen, rich in Faith, and heirs of the Kingdom, which he hath promised to them that love him; and, because he is faithful that promised; this Kingdom is preserved, which is an Inheritance In-

corruptible

corruptible and Undeiled, and that sadeth not away ; reserved in Heaven for them who are the called according to his purpose ; even the purpose of God according to Election ; not of Works, but of him that calleth ; for, as there is a Kingdom purposed, so are there persons that are purposed to this Kingdom, and prepared to it ; that he might make known the riches of his glory on the vessels of Mercy, which he hath afore prepared unto Glory, even a peculiar or purchased People ; the Church of God, which he hath purchased with his own Blood : for we were not redeemed with corruptible things, as Silver and Gold, but with the precious Blood of *Christ* ; that we might be the heirs of the Promise of the Crown of Life, which the Lord hath promised to them that love him ; who are kept by the power of God, through Faith, unto Salvation : for, as there is an Inheritance in Heaven, reserved for all that are called according to purpose, prepared, purchased, and Children of the Promise ; and, if Children, then Heirs, and Joynt-heirs with *Christ* in his Kingdom of Glory ; so these are kept, by him that is able, from falling, and presented faultless before the presence of his Glory, with exceeding Joy : These are the persons unto whom it is given to know the Mysteries of the Kingdom of God, and to enjoy the Mercies, Graces, Comforts, and the glorious Priviledges thereof, both for time and eternity. Thus have I, through the gracious assistance of Gods Holy Spirit, in some measure opened the Mysteries and Treasures of the Kingdom of God ; which, as it is a Kingdom of Grace, so also a Kingdom of Glory ; having finished the Doctrinal part, the Application followeth.

1. For Information of the Necessity, Excellency, and Utility of the Christian Religion. There is an  
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absolute and infinite necessity, that every one should profess and practise the true Religion in the Doctrine and Duties of it, which are according unto Godliness, for the attainment of Grace and Glory; which, in conjunction with the Glory of God, is the one thing necessary. Such a thing there is, as Pure Religion and undefiled, whereby we bind our selves in a Solemn Covenant, to be what God would have us to be; and, to do, what God would have us to do, upon which our endless state depends: and therefore to be really Religious, which is a living to God, is no indifferent thing; because the invisible things of eternity, which Religion is concerned about, are the greatest realities, and of the greatest moment to every Immortal Soul, which is capable of being unspeakably happy or miserable, in Heaven or Hell through all Eternity. God and *Christ*, and Grace, and Glory must be had, there is no living or dying in Peace without them. Behold; now is the accepted time, to accept them, and to be accepted! Behold, now is the day of Salvation! which if it be neglected, an eternal night of Damnation followeth.

There is also an excellency in Religion, which appears, in being conversant about matters of such transcendent worth and weight; as namely, the glorifying of God in ways of Grace and Glory: upon this account therefore it is, the Righteous is more excellent than his Neighbor. Religion is for Godliness which is profitable to all persons, and things; having promise of the Life that now is, and of that which is to come. Happy is the Man that in the way of Religion getteth Godliness, for the Merchandise of it is better, than the Merchandise of Silver, and the Gain thereof than fine Gold; she is more precious than Rubies, and all the things thou canst desire are not to be compared unto her;

her ; Length of dayes is in her Right hand, and in her Left hand Riches and Honor ; her wayes are wayes of pleasantness, and all her paths are peace.

2. This Doctrine of the Kingdom of Grace and Glory speaks doleful and dreadful Tidings to the wicked and ungodly. The unrighteous shall not inherit the Kingdom of God. No Whoremonger, nor Unclean Person, nor Covetous Man, who is an Idolater, hath any inheritance in the Kingdom of *Christ* and of God. Let no Man therefore deceive himself with vain words, for because of these things cometh the wrath of God upon the Children of Disobedience ; the loss of this Kingdom will be more intollerable to the Wicked, than the enduring of the eternal torments of Hell, because the loss is infinite ; God is lost, and the Eternal weight of Glory is lost. The pains of Hell are after a sort finite, though infinite in duration ; and between finite misery, and infinite glory, there is an infinite inequality.

3. If there be a Kingdom of Grace and Glory, Are not they then besides themselves, that think and say, That a holy diligence, and strictness in Religion, and the Duties thereof, in order to its attainment, is more ado then needs ; that practically say, It is vain to serve God : and, What profit is it that we have kept his Ordinance ? and, Behold ! What a weariness, &c. When the Son of Man shall come in his Glory, and all the holy Angels with him, and shall sit upon the Throne of his Glory, and shall gather before him all Nations, and shall separate them one from another, as a Shepherd divideth his Sheep from the Goats, and shall set the Sheep on his Right hand, but the Goats in the Left ; when the King shall say unto them on his

Right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World: When he shall say also unto them on his Left hand, Depart from me ye Cursed into everlasting fire, prepared for the Devil and his Angels: When the Lord *Iesus* shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord *Iesus Christ*; who shall be punished with everlasting destruction from the presence of the Lord, and from the Glory of his Power; when he shall come to be glorified in his Saints, and to be admired in all them that believe; when *Christ* shall reckon with his Servants about the improvement of their time and talents, for we must all appear before the Judgment Seat of *Christ*, that every one may receive the things done in his Body, according to that he hath done, whether it be good or bad; and shall say, Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the Joy of thy Lord: and when he shall say to him that received one Talent and hid it in the earth; Take the Talent from him, and cast ye that wicked, slothful and unprofitable Servant into outer darkness, there shall be weeping and gnashing of Teeth: then will the holy diligence of the Saints and Servants of the Lord be justified; and the minds of them that judged diligent Godliness to be more ado than needed, will be otherwise minded, and wish, too late, they had been wise and faithful; that by their Lord, at his coming, they might have been found so doing, as those that were faithful unto death, and receive the Crown of Life.

4. That there is a Kingdom of Grace and Glory, speaks the dignity and happiness of the Saints; Let their

their condition in this World ; as to the things of the World, be never so bad ; be they poor and persecuted, having nothing, they possess all things ; things Temporal, Spiritual, and Eternal are their right ; all things are yours, saith the Apostle : Whether *Paul*, or *Apollos*, or *Cephas*, or the World, or Life, or Death, or things present, or things to come, all are yours ; and, the reason is, because *Christ* is yours : he that hath *Christ*, hath all things. He that spared not his own Son, but delivered him up for us all ; How shall he not with him also freely give us all things. They who have a true interest in God and *Christ*, and Grace and Glory, cannot want for real Treasures, Honors and Pleasures, either in this, or the better World.

5. That there is a Kingdom of Grace and Glory, speaks also the great love of God, wherewith he hath loved us, and the exceeding riches of his Grace ; That God of his free Mercy towards us in *Christ Jesus*, should take any of us out of the state of Nature, Sin, and Misery, to reinstate us into his Grace and Favour ; That from the presence of his Grace he might translate us into the presence and Kingdom of his Glory : What manner of love hath God the Father bestowed upon us ? God so loved the World, that he sent his only begotten Son into it, that whosoever believes in him shall not perish, but have everlasting Life ; this is love passing knowledge.

2. The second Use is for trial and examination of our selves, as to our right and title to glory. The last Article in our Christian belief, is the Life everlasting, which every one will say he believes, That there is a Kingdom of Glory, is without controversie. The great Question is, To whom this Kingdom of Glory belongs ? I have before proved by Scripture, That there is a purposed, prepared, purchased, promised,

mised and preserved Kingdom of Glory; and that there are certain persons in Gods everlasting decree, purposed, prepared, purchased, promised and preserved to be the heirs of this Kingdom for ever: But, all the difficulty is, how every one may arrive to a comfortable assurance of his Interest in, and right and title to so glorious a Kingdom, as God and his *Christ*, in infinite Wisdom, and Mercy, from all Eternity hath purposed, prepared, purchased, promised and preserved; and that he is one purposed, prepared, purchased, promised, and reserved unto this Heavenly Kingdom: This may be known by those and only those, that give all diligence to know it; such are they that with purpose of heart cleave unto the Lord: the things they purpose, they purpose not according to the Flesh; that with them there should be, yea, yea; and, nay, nay: thou hast fully known, saith *St. Paul*, my purpose; If we can know the purposes of our hearts, if the purposes of our hearts be only to the glory of God, and glory with God, for the way and means conducive to this end, as truly as to the end it self; then we may surely know, that this Kingdom is purposed for us, and we purposed to it. Are the purposes of your hearts set within you against sin, all sin, the wayes, the occasions, the temptations to sin; against Satan, and the World, the honors, the riches, and the pleasures thereof, as they stand in opposition unto, and competition with God, *Christ*, Grace, Glory, and your immortal Souls? Are you fully purposed for God-Glorifying, and God-Enjoying, in time and for eternity? This is one great evidence, that you shall be glorified with him, and enjoy him in this purposed Kingdom of glory, if you hold on, and hold out unto the end. The Kingdom prepared is theirs, who are serious and sincere, in preparing themselves



selves for it; Indeed, the preparations of the heart in Man are from the Lord, but the Lord gives to every Man a heart to make Conscience to prepare himself in the use of all good means, for that eternal weight of Glory, which God hath prepared for him a Vessel of Mercy, according to the riches of his Glory, which he had afore prepared unto glory; for, we are his Workmanship, created in *Christ Jesus* unto good Works, which God hath before ordained or prepared, that we should walk in them: The whole Church of God is prepared as a Bride adorned for her Husband; a Vessel unto honor, sanctified and meet for the Masters use, and prepared unto every good work. Ministers are Gods Instruments herein, to turn the disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord; for which end, their feet are shod with the preparation of the Gospel of Peace. How beautiful are the feet of them that Preach the Gospel of Peace, and bring glad tidings of good things? Under *Christ*, God hath trusted every one with the care of his own Soul, and given him a Talent to employ and improve for its Sanctification, and Salvation: for, this is the will of God, even our Sanctification, who will have all Men saved, and to come to the knowledge of the Truth; and, it is his Will, that every one should be a faithful and wise Steward, to give his Soul its portion of meat in due season; and that servant which knew his Lords will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; and he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: for, if the Word spoken by Angels was stedfast, and every transgression and disobedience received a just recompence of reward; How can any think to escape who neglect so great Salvation? Search

therefore ; and try what preparations are you making for Death, Judgment and Eternity in good earnest ; the Kingdom prepared, and the People prepared for it, are preparing with all their might for an entrance to be miniltred unto them abundantly, into the everlasting Kingdom of their Lord and Saviour *Jesus Christ* : and, it is for certain, that this Kingdom is prepared, that every one should prepare till they be prepared for it. And, we may further know our Title to this Kingdom, if we are willing to go, if I may so say, to the price of it ; though it be purchased for us, and we purchased to it ; for, we are bought with a price. The Kingdom, and the Subjects of it, were bought at no lower a rate than the precious Blood of *Jesus Christ* : yet in a way of duty, though not of merit, must we make account to lay down a certain price, before we can actually possess this Kingdom ; It cost *Christ* dear of his Father for our sakes ; he laid down his life for it : but, considering the worth and the weight of this glory, we may have it at a cheap rate. Something *Christ* expects we should part with ; and, something we are to do and suffer, before he give us the Kingdom : We are to buy the Truth ; but, not to sell it. We must come to the knowledge of the Truth before we can be saved ; and, before we can come to the saving knowledge of the Truth, it will cost us the daily diligent use of all the means of grace as long as we live. Grace and Glory differ only in degree : It is *Christs* Counsel, to buy of him Gold, which is Grace, that we may be rich ; white Raiment, that we may be clothed ; Eye-salve, that we may See : He that hath no Money, may, and must buy Grace and Glory without Money, and without Price, or go without them. The Kingdom of Heaven is like unto a Treasure hid in a Field ; the which, when a Man hath found, he hideth,

deth ; and, for Joy thereof, goeth and selleth all that he hath, and buyeth that Field. The Kingdom of Heaven is like unto a Merchant-Man, seeking goodly Pearls ; who, when he had found one Pearl of great price, he went and sold all that he had, and bought it : a sure sign he valued it above all he had. *Christ* is the Pearl of great price, grace and glory is the Kingdom. This Pearl of great price is to be bought without price : a thankful acceptance of it is all that is required, to the enjoying of it. He that hath, by selling all he hath, bought this Pearl of great price, hath the whole Kingdom of grace and glory into the bargain ; he that hath the Son, hath life, Spiritual and Eternal. Try we therefore our selves, how willing and ready we are, to part with our all ; all our sins, our beloved lusts, our right eye, our right hand, our right foot, all our honors, pleasures and riches, yea, and our lives, if they stand in our way to *Christ* and Heaven. If we be truly willing to be any thing, to do any thing, to suffer any thing, according to the will of God, blessed is that Servant, whom his Lord, when he cometh, shall find so doing.

The Kingdom of God is a promised Kingdom, and the heirs of it are the children of Promise, and children that are under a Solemn Covenant and Promise to walk worthy of God, who hath called them unto his kingdom and glory ; which accordingly they are desirous, laborious, and careful to do, being greatly engaged thereunto ; for this is the promise that he hath promised us, even Eternal Life, which is our hope ; In hope of Eternal Life, which God, that cannot lie, hath promised, and he is faithful that promised ; and all the children of the Promise judge him faithful, who hath promised ; and therefore they hold themselves obliged to be faithful ; in all their promises unto God,  
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and Man: And, as God is true, their word toward him, and each other, is not yea and nay; but, in *Christ Jesus* yea: and, the Motive is, For all the Promises of God in him are yea, and in him Amen, unto the glory of God: because Gods Promises are yea and Amen, ours therefore ought to be so. The Character of a Citizen of *Zion* is one that speaketh the truth in his heart; that Sweareth to his own heart and changeth not. Let us search our hearts, and try our wayes, as to our Promises, relating to our own selves, whether there be truth and faithfulness in them all: We are to be Covenant-keepers, as well as Covenant-makers; whether our Covenant-promise refer to God, our selves, or others: He that is not true to himself, can never be faithful to God or Man; and is not careful to perform all his promises faithfully to the Lord, will certainly prove untrue to himself and others: It is a sin of presumption for any, to hope that God will fulfil his Promises to him, while he makes no Conscience of making, and keeping Promise with God and Man. Gods Mercy is in the way of our Duty. Oh let us seriously enquire into our Consciences, Converse, and Conversations, whether we be habitually punctual, as to our Promises; Are they indeed like unto Gods Yea and Amen? then have we good hope, through grace, that all Gods Promises, Temporal, Spiritual, and Eternal, will, in Gods good time, be made ours; wherein are treasured up the unsearchable Riches of *Christ*.

This kingdom of God is preserved to them that are kept for it, by the Power of God, from every evil work, and he will preserve them unto his Heavenly kingdom; such are they, and they only, that keep themselves in the love of God, looking for the Mercy of our Lord *Jesus Christ* unto Eternal Life: The Mercy and Grace of God lays hold on them; and they,  
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by the help thereof, lay hold on Eternal Life: Do we use all Gods holy Means faithfully, to lay hold on Eternal Life? when this Life is ended, Eternal Life will lay hold on us: But, the greatest Evidence of our right to glory, is *Christ dwelling in us*; *Christ in you*, saith St. *Paul*, the hope of glory: Know you not, saith the same Apostle, how that *Iesus Christ* is in you, except ye be Reprobates, or unapproved? *and our dwelling in him*, no surer sign of our dwelling with *Christ* in glory, than his dwelling in us, and our dwelling in him through grace. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and, we are in him that is true, even in his Son *Iesus Christ*: But, How may we know this? Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit; now, if any man have not the Spirit of *Christ*, he is none of his: and, if *Christ* be not ours, his Kingdom cannot be ours.

The Spirit of Promise wherewith we are sealed, is the earnest of our inheritance; the Spirit sealing, is the making persons of ungodly, godly; and setting them apart for God and Glory: the earnest is part of the sum, to give assurance of the whole. How shall we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens; but by the earnest of the Spirit, which God hath given to us, and which hath wrought us for the self same thing, according to his Mercy, by the washing of Regeneration, and renewing of the Holy Ghost, which he sheds abundantly upon the heirs of glory, through *Iesus Christ* our Saviour: there is no entering into Heaven, but by Regeneration; we must be new Creatures, or lost Creatures for ever. Only those that are born  
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from above by God, are to live above with God: *Jesus* saith, Verily, verily, except a Man be born from above, he cannot see the Kingdom of God: Verily, verily, except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God. And, we may be sure, that *Christ* dwells in us, and we in him; that we have his Spirit in us, and are Regenerated, If we are in the Faith, and are sound and sincere believers, and such as love and obey the Lord. Examine your selves, whether ye be in the faith; prove your selves. Know you not your own selves, how that *Jesus Christ* is in you? In whom? in you that are in the Faith, that *Christ* may dwell in your hearts: By Faith the Spirit is received; by the hearing of Faith, the doctrine of Faith, mixed with Faith in them that hear it, who are born again, not of corruptible seed, but of incorruptible, by the word of God; for, of his own will begat he us, by the word of truth, working the truth of Faith in us; and, whosoever believeth that *Jesus* is the *Christ*, is born of God; and every one that loveth is born of God; that loveth him that begat, and loveth him also that is begotten of him; and every one that doth righteousness is born of him. If we can prove our Regeneration, we may certainly infer our Eternal Salvation. All the graces of the holy Spirit constitute the Divine Nature, which is conveyed by the Holy Ghost in the way of Regeneration or the New-birth; now Regeneration, or the New-birth, is a very great secret, and can be known no other way by us, but by the several graces of the Spirit, and their operations upon the whole Man, and influences into the Conversation, to discourse at large of every grace: And, how we may know we have them in truth, I leave to a better opportunity; at present these three, namely, Faith, Love, and New Obedience; may suffice

fice to be spoken to for the evidencing of our Regeneration and Salvation ; as soon as we begin to Believe, we begin to Live. Faith is the first Life of Grace ; it knits and unites us to *Christ* who is our life : It is out of his fulness that we receive by Faith, and grace for grace. It is that grace by which we behold, with open face, as in a Glass, the glory of the Lord, and are changed into the same Image, from glory unto glory, even as by the spirit of the Lord. They that believe on the Name of the Son of God, may know that they have Eternal Life, because that they believe on the Name of the Son of God ; Now he that believeth on the Son of God, hath the witness in himself, the witness of God ; for this is the witness of God, that he that believeth on the Son hath everlasting Life ; and he that believeth not the Son shall not see Life, but the wrath of God abideth on him, because he believeth not the Record that God gave of his Son ; and this is the Record, That God hath given to us Eternal Life, and this Life is in his Son ; and he that hath, believeth or receiveth *Christ*, hath life ; and he that hath not the Son, hath not life : so that our Eternal Life depends upon our faith or faithfulness in believing ; that is, in the truth of our assent to the truth of the whole Word of God, only upon the authority of Gods speaking it ; especially in believing or assenting to this faithful saying, which is worthy of all acceptation, That *Christ Jesus* came into the World to save sinners : and, consenting unfeignedly to have him for our Lord and Saviour ; trusting only upon the Merit of his death upon the Cross ; his Resurrection and Intercession for our acceptance with God ; our Justification and Glorification ; committing our selves, and all our concerns wholly to his guidance and government ; calling all our care and burdens upon him, as judging him to be able

able and faithful, to carry us through all the duties, dangers, and difficulties of this life, unto life eternal; all which is the nature and work of Faith; which, whosoever hath, and liveth by it, shall never perish, but have everlasting life: This is the faith that worketh love, and worketh by love, even to believe the love that God hath to us, who is love. God so loved the World, that he gave his only begotten Son; In this was manifested the love of God towards us, because that God sent his only begotten Son into the World, that we might live through him, herein is love. This love breeds love; Beloved, if God so loved us, we ought also to love one another; much more ought we to love God; and indeed, if we do soundly believe this love of God towards us, which passeth knowledge, we shall answer this love with love again; In loving God above all, even with all the heart, with all the Soul, and with all the strength, and with all the mind; for he that loveth Father, or Mother, more than God, is not worthy of him; and he that loveth Son or Daughter more than God, is not worthy of him; and then love we him indeed, when we love whom he loves, and what he loves, and hate what he hates.

Now God the Father loveth his only begotten Son, the Lord *Jesus Christ*; and he that loveth him, loveth God, and is loved of him: And Oh, What infinite reason have we to love both God and *Christ*, when they have so loved us? God the Father, in sending his Son into the World to bless us; and *Christ*, in coming into it, that he might give himself for us, to redeem us from all iniquity, and purifie us unto himself, a peculiar People, zealous of good works: Therefore, if any Man love not the Lord *Jesus Christ*, let him be Anathema, Maranatha. As God loves his only Son by  
eternal

Eternal generation, so he loveth his Adopted Sons by Spiritual Regeneration; and they again love him: I love them, saith God, that love me; herein is love, not that we loved God, but that he loved us; we love him, because he first loved us: his love is the ground and cause of our love to him, and to one another. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God, for God is love: In this was manifested the love of God towards us, because that God sent his only begotten Son into the World. Herein is love, beloved, if God so loved us, we ought to love one another with a love of Union, Complacency and Benevolence, being of one Mind, Will, Way, about one Work: God-glorifying, Delighting in each others Persons, Communion, and Communication; Like *David*, the Saints were all his delight: as we have opportunity, doing good to all, but especially to the Household of Faith; for to do good, and Communicate, is a Sacrifice God is well pleased with; but, whoso hath this Worlds good, and seeth his Brother hath need, and shutteth up his bowels of Compassion from him; How dwelleth the love of God in him? the love of God dwelleth not in him at all, nor doth he dwell in God; for he that dwelleth in God, dwelleth in love, and he that dwelleth not in God, shall never dwell with him: But he who loves God and *Christ* truly, loves all Saints, as God loves them, with a special love; and, as God loves all Saints, so he loves them alwayes, even to the end: so do all true lovers of God, and his Saints; as they love them all, so they love them alwayes; even to the end. If we thus love the Brethren, we may know that we are passed from death unto life. Our love must extend to enemies, even the worst of our enemies;

enemies ; though we cannot love them with a love of Union and Complacency, we must love them with a love of Benevolence, because it is a Gospel-Command, and therefore a Gospel-Duty, to love our enemies, and do good to them that hate us ; If we only love them that love us, What do we more than others ? but, if we love them that hate us, we do more than others ; then are we the children of our Heavenly Father, and are merciful as he is merciful, and perfect as he is perfect : And if we love not our enemies, we are enemies to our enemies, Gods enemies, and our own. To love heartily a professed practical enemy, is a greater duty, and difficulty, than most professors are aware of ; How far are they from loving their enemies that do not love their brethren ? and, without loving of their brethren, and our enemies also, and doing good to them that hate us, there is no going to Heaven : as we must love whom God loves, so what God loves ; his Word, Works, Wayes, Righteousness, his Ordinances and Sanctuary, &c. God loves the Gates of *Sion*. O how I love thy Law, and I have loved the habitation of thy House, and the place where thine honor dwelleth, saith every one that is godly : As we must love what God loves, so must we hate what God hates, and as God hates ; now God hates sin with a perfect hatred, so must every one that loves the Lord, hate sin and wickedness with a perfect hatred : Ye that love the Lord hate evil, because he hates it ; we cannot but sin while sin dwelleth in us ; but, when it is acted it must be hated, and is hated by every one that is godly ; What I hate, that do I, saith *St. Paul* : We must abstain from all appearance of evil, hating even the garment spotted with the flesh : if we will approve our selves to be the faithful and fervent lovers of the Lord, let us seriously try the truth of our love ; It is that



that to the Soul, which the pulse is to the Body, a Symptome of Life. Gods love is our life; our love to God is our great evidence that he loveth us; I love them that love me: This is the Souls pulse which beats continually. What is Spiritual life but Spiritual love to God, as God, and as our chief good? Can we say, that Gods beloved, which is *Christ* is our only chief beloved? If I can say, I am my Beloveds, I may be sure that my Beloved is mine: Nothing makes persons so perfectly one, as perfect love; which is not love in Word, neither in Tongue, but in Deed, and in Truth. A love to the Person beloved, above the Portion enjoyed; a love to every one, and every thing the party beloved hath a kindness for; and a hatred of aversion, displicency, and abhorrence of that which is contrary to love, and the person beloved. By this also we may know that we love God, and the children of God, when we keep his Commandments, for this is the love of God that we keep his Commandments, and his Commandments are not grievous; and hereby we do know that we know him, believe in him, and love him, if we keep his Commandments; he that saith, I know him, and keepeth not his Commandments, is a Liar, and the truth is not in him; but whoso keepeth his Word, in him verily is the word of God perfected; hereby know we that we are in him: as our love to God is a sign of his love to us, so the keeping of his Commandments is an evidence of the truth of our love to him; according to our Lord *Jesus* his Question to *Peter*, three times, Lovest thou me more than these? Lovest thou me? Lovest thou me? Thou knowest that I love thee, saith he; How? Feed my Lambs, feed my Sheep: Do you think *Christ* would have believed *Peter*, or *Peter* believed himself, touching his love, if he had disobeyed this

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Commandment?

Commandment? *Christ* saith to all, If ye love me keep my Commandments; and he that hath my Commandments, and keepeth them, he it is that loveth me: Now the Commandments of God are both Moral and Evangelical; Moral, contained in *Moses* his Ten Words, called the Decalogue, or Ten Commandments; Evangelical, called the Law or Doctrine of Faith, concerning the Salvation of Mankind by our Lord *Iesus Christ*, come already in the flesh, to be believed by all that will be saved, neither is there Salvation in any other; for there is none other Name under Heaven given among Men, whereby we must be saved: And therefore when any one doth, Oh! that every one would, ask this serious question seriously, What must I do to be saved? the only answer to it, is, Believe on the Lord *Iesus Christ*, and thou shalt be saved. This is his Commandment, That we should believe on the name of his Son *Iesus Christ*, and love one another, as he gave us Commandment. There is a Law of Love as well as of Faith; Love is the sum of the Law, and hath the Power and force of a Law in it: All the Law is fulfilled in one word, even in this, *Love*. To God above all. Love thy Neighbor as thy self. If there be any other Commandment, it is briefly comprehended in this saying, namely, Love to God, and our Neighbor: Love worketh none ill to his Neighbor; therefore love is the fulfilling of the Law: As love is the Fulfilling of the Law, so sin is the Transgression of the Law of God. The Moral and the Evangelical Law is against sin. Sin not; stand in awe and sin not, is one great Command from God, which we must live in continual obedience unto: Our great fear, desire, care, and endeavour, must run out this way, that we sin not. Sin is the chiefest evil, as it opposeth God the chiefest good; therefore we are commanded

commanded to abhor that which is evil, and abstain from all appearance of evil; If we will enter into life, we must keep this Commandment, no entering into Heaven with Sin: There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye; For, God hath no pleasure in wickedness, neither shall evil dwell with him. Sin and Sinners must be turned into Hell for ever. The wages of sin is death: we must be saved from sin, before we can be saved from Hell. Let us try what Conscience we make of this Command; Do we fear to sin? Can we say we fear none but God, and nothing but Sin? he that feareth the Commandment shall be rewarded. Do we live in no known sin, either of Heart or Life; of Omission, or Commission? When we are overtaken with sin, are we sorry for it after a godly sort, until, by an humble confessing and an hearty forsaking it, we are reconciled to God? If we be unreconciled to sin in our hearts, and to a way and course of sin in our life, we may be sure God and we are reconciled. When we were enemies we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life. Our Eternal State may be known by our dispositions and conversations towards sin: as the very bent and by-asse of our hearts and lives are for, or against sin, habitually and practically, so will God determine our Eternal condition for Heaven or Hell: In this the children of God are manifest, and the children of the Devil. Whosoever abideth in *Christ* sinneth not: whosoever sinneth hath not seen him, neither known him. Whosoever is born of God doth not commit sin, and he cannot sin, because he is born of God. Yet is there a truth in this, if we say we have no sin, we deceive our selves, and the truth is not in us; if we say we

have not sinned, we make God a liar, and his Word is not in us: but he that committeth sin, is of the Devil, and whosoever doth not righteousness is not of God, neither he that loveth not his brother, which is a Damnable sin; for he that loveth not his Brother, abideth in Death; and not to love, and to hate, in Scripture, is of the same signification. Whosoever hateth his brother is a Murderer: and, ye know, that no Murderer hath Eternal Life abiding in him: He that loveth not his Brother, hath neither Spiritual Light, Life, or Love in him. He that saith he is in the light, and hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. This sin of not loving, or hating a Brother, is darkness that so blindeth the eyes, that whosoever is guilty of it, is under this Judgment, he knoweth not whither he goeth. I doubt not but everyone that loveth not his Brother, thinks he doth love him, because he loves him in Word, and in Tongue, and thinks he shall go to Heaven. Alas, What doth it profit, if a brother or sister be naked, or in prison, and destitute of daily food, and one say unto them, depart in peace; be you warmed and filled, notwithstanding ye give not them those things which are needful to the body? Doth such a one love, or hate his Brother? Is he not in darkness, and walketh in darkness, unto outer darkness? if he that hateth his Brother, say, I love God, he is a liar; for he that loveth not his Brother, whom he hath seen; How can he love God whom he hath not seen? There is a wide difference between the godly and ungodly's sinning: It is too true that both of them sin. The godly Mans purpose, promise, and practise, is habitually and ordinarily against all sin. The wicked Mans Trade, Custom, Conscience, Work and Way is  
 sin;

sin; he is known to be wicked, by being a worker of Iniquity; he lives in sin; in a state of sin; in the practise both of sins of Omission and Commission, which they who are Godly doe not, dare not do; they also do no Iniquity: the transgression of the wicked saith, That there is no fear of God before his eyes; they that fear not God, fear not to sin; by the fear of the Lord Men depart from evil. The fear of the Lord is to hate evil. The Lord hath set apart him that is godly for himself, to stand in awe that he sin not. Every godly man is negatively and positively holy, in heart, speech, and behaviour. His Prayer is his Practise. Incline not my heart to any evil thing, to practise wicked works with men that work iniquity. I have inclined mine heart to perform thy Statutes alway, even unto the end. No corrupt communication proceedeth out of his Mouth, but that which is good, to the use of edifying; he speaketh the truth in his heart; his speech is alwayes with grace, seasoned with salt, sound, that cannot be condemned. The mouth of the Righteous speaketh Wisdom, his Tongue talketh of Judgment: his Tongue is his glory, so called in Scripture; and used only for Gods Glory; with it he Prayes to, and Praises God. The high Praises of God is in his mouth; Prayer and Praise, with heart and voice, is a good Mans daily practice. He walks uprightly; that is, he walks not after the Flesh, in the lust of Concupiscence; he makes, he takes no provision for the flesh, to satisfy it in the lusts thereof: In rioting and drunkenness, in chambering and wantonness, in strife and envying; all bitterness and wrath, and anger and clamor, and evil speaking he puts away from him, with all malice; yea, all that is in the World, the lust of the flesh, and the lust of the eyes, and the pride of heart and life: Whatever else God forbids, he forsakes;



he avoids and hates every false way and work; he approves himself to be a Citizen of *Zion*, for he backbiteth not with his Tongue, nor doth evil to his Neighbor, nor taketh up, receiveth, or endureth a reproach against his Neighbors; that Sweareth to his own hurt and changeth not; that putteth not his Mony to Usury; nor taketh reward against the Innocent. As he walks not after the Flesh, so he walks after the Spirit, because he lives in the spirit, and also walks in the spirit, which is a walking in wisdom, or in the light; a walking in faith, and love, and truth, after Gods Commandments; for this is love, that we walk after his Commandments, Moral and Evangelical, the rule of our life; for, as many as walk according to this Rule, Peace be on them, and Mercy, and upon the *Israel* of God. What God and his Commandments are to us, that are we to be unto him and them: God is holy, just, and good; all his Commandments are holy, just, and good, such are we to be before God, and the World; holy, just, and good in our dispositions, communications, and conversations. This was *St. Paul* his Prayer for his *Thessalonians*; The very God of Peace sanctifie you wholly; and, I pray God, your whole Spirit, Soul, and Body, be preserved blameless unto the coming of our Lord *Iesus Christ*. This is the will of God, even our Sanctification in our Bodies, that we should abstain from fornication, for which end every one should know how to possess his Vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles, which know not God; for, God hath not called us unto uncleanness, but unto holiness, because our bodies are the Members of *Christ*, and the Temples of the Holy Ghost; Shall we then take the members of *Christ*, and make them the members of an harlot? God forbid. Know ye not that he that is joyned

to an Harlot is one Body ; and therefore the holy Apostle exhorts, To flee Fornication, and all youthful lusts ; for, every sin that a Man doth, is without the Body ; but, he that committeth Fornication, sinneth against his own Body : and yet our Bodies are not our own, to use them as we please, because they are bought with a price ; and therefore we are to glorifie God in our Bodies, as well as in our Spirits, which are Gods, by presenting them a living Sacrifice, holy, acceptable unto God, which is our reasonable Service ; not conformed to this World in outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of Apparel, but in behaviour as becometh holiness. No sin is to reign in our Mortal Bodies, that we should obey it in the lust thereof ; neither must we yield our Members, as Instruments, or Weapons of unrighteousness unto Sin, but as Instruments of righteousness unto God : as the Body must be holy throughout, so must the Soul also, in all the faculties and powers thereof ; Mind, Will, Memory, Conscience, and Affections ; be renewed in the Spirit of your Mind, and put on the new Man, which is renewed in knowledge ; that, being transformed by the renewing of your mind, ye may prove what is that good and acceptable, and perfect will of God, till ye be a willing people in the day of his power ; to be what he would have you to be, to do what he would have you to do, and to suffer what he would have you to suffer ; choosing the things that please him ; having a good conscience in all things ; willing to live honestly ; yea, living in all good conscience, which is to exercise our selves to have alwayes a conscience void of offence towards God, and towards Men ; their conscience also bearing them witness ; and, when others accuse, excusing ; for, their rejoycing is this, the Testimony of their Conscience ; that in simplicity and godly sincerity, not with fleshly wisdom, but by

the grace of God, they have had their conversation in the World; and, having renounced the hidden things of dishonesty; not walking in craftiness, but by manifestation of the Truth of their profession, by the holiness of their Conversation, commend themselves to every Mans Conscience in the sight of God; and their hearts being sprinkled from an evil Conscience, and purged from dead Works, to serve the living God; have the answer of a good Conscience towards God, which breeds peace of Conscience: the Peace of God, which passeth all understanding; and, as their Minds, and Wills, and Consciences, so their Memories are sanctified; they hide the Word of God in their hearts, or memories, a repository for this heavenly Manna, to be laid up and kept in; for, then are we saved, if we keep or hold fast in memory what is Preached unto us; and we ought to give the more earnest heed to the things which we hear, lest at any time we should let them slip out of our memory, or run out as leaking Vessel; and, whereas they that like not to retain God in their knowledge, or to acknowledge God, and therefore are given over to a reprobate mind; void of judgement, fulfilling the desires or wills of the flesh, to do those things which are not convenient, being convinced by their own defiled, accusing Conscience, forgetful hearers, deceiving their own selves, for which cause God gives them up unto vile affections: yet the Sanctified Soul having crucified the Flesh, and mortified the inordinate affections thereof, set their affections on things above, not on things on the earth, having their conversation in heaven: These are *Israelites*, in whose Spirit, Speech, and Behaviour, there is no guile; for, he is an *Israelite* which is one inwardly, and Circumcision is that of the heart, in the Spirit, and not in the Letter, whose praise is not of Men, but of God.

God. Behold, the desire and delight of God is in truth, in the inward parts, the hidden Man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; these are the upright in heart and life, who dwell in the presence of his grace here, and in the presence of his glory hereafter: those who are holy, are just, doing as they would be done by; and if a Man be just, and do judgment and justice, that which is lawful and right, hath not lift up his eyes to the Idols of the House of *Israel*, neither hath defiled his neighbors Wife, neither hath come near a menstruous Woman, hath not oppressed any, but hath restored to the Debtor his Pledge, hath spoiled none by violence, hath given his Bread to the hungry, that hath taken off his hand from the poor, and hath not given forth upon Usury, neither taken any increase, that hath withdrawn his hand from Iniquity, hath executed true judgment between Man and Man, hath walked in Gods statutes, and hath kept his Judgments to deal truly, he is just, he shall surely live with the General Assembly and Church of the first-born, which are written or inrolled in Heaven, which are the Spirits of Just Men made perfect. The Just are good also, not good as God, or good to God; our goodness extendeth not unto him; so there is none good but one, that is God, who is eternally, essentially, absolutely, infinitely, and originally good. Every good, and every perfect gift cometh from above, from the Father of lights. When God had made every thing, he saw that it was good; but, when he had created Man in his own Image, then it is said, God saw every thing that he had made, and *behold it was very good*. Man, at first, was made very good, he was naturally good, before he sinned; he was very good, through the Image of God upon him; and before

Before he is good again, this Image of God must be in a supernatural way restored unto him, which consists in Knowledge, Righteousness, and true Holiness. He hath shewed thee, O Man, what is good; and, What doth the Lord require of thee, but to do justly, and to love Mercy, and to walk humbly with thy God? Nothing can make our Natures good, but the Divine Nature; the good work must be begun in us, before we can think a good thought, speak a good word, or do a good work; till then we are disobedient, and, unto every good work reprobate, and void of judgment; being sanctified, we are meet for the Masters use, and thereby prepared unto every good work, yea thoroughly furnished unto all good works: Let us examine ourselves, Are we holy, as God and his Law are holy? God is our only perfect pattern, his Word or Law our rule to walk by: His command is, be ye holy, for I am holy: God is essentially holy, and personally holy; the Father is holy, the Son is holy, the Spirit is called the Holy Ghost. The Law is holy, the People of God are holy; called holy Brethren, and a holy Priesthood; chosen in *Christ* before the foundation of the World, to be holy, and without blame before him in love; his workmanship created in *Christ Jesus* unto good works, which God hath before ordained, that we should walk in them; Redeemed and delivered out of the hands of our enemies, to serve him without fear in holiness and righteousness before him all the dayes of our life: effectually called out of darkness into marvellous light, to be holy in all manner of conversation; presented a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish: Have we then this holiness in our hearts and lives, the end of our Predestination, new Creation, effectual Calling, and Glorification; which



which is to love God, and hate evil? Godliness is Godlikeness; Do we as God doth? Love righteousness, and hate wickedness? Are our hearts sound, sincere, and perfect in his Statutes? Have we respect unto all his Commandments? Are we negatively and positively holy? Do we deny ungodliness and worldly lusts? Do we, and are we fully and firmly resolved to live soberly, righteously, and godly in this present world; and, to have our fruit unto holiness, then shall our end be everlasting life? Are we just both to the just and unjust? Do we speak the truth in our heart, and act accordingly? Do we to all men as we would be done by? or, Do we go beyond and defraud our brother in any matter? the Lord is the avenger of all such? Do we, desire we, labour we to owe no Man any thing but love? He that is faithful in that which is least, is faithful also in much: Do we render to all their dues, Tribute to whom Tribute is due; Custom to whom Custom; Fear to whom Fear; Honor to whom Honor? Are you like God, without respect of persons, just in all your dealings; to low and high, small and great; to the poor that want power to come by their own, as well as to the rich? Are you just and faithful in matters of Distributive and Commutative Justice to all men, in all estates, bond and free; in all times, good and bad, prosperous and adverse; and, that alwayes? then shall ye be recompenced at the Resurrection of the just; while the unjust, whose Damnation is just, are reserved unto the day of Judgment to be punished; for, every transgression and disobedience shall receive a just recompence of reward: Every Man according to his Deeds, Glory, and Honor, and Immortality, Eternal Life, to them, who, by patient continuance in well doing, or doing as they would be done by, seek it: But unto them

them that are contentious, and do not obey the Truth, but obey unrighteousness; that do not as they would be done by; Indignation and Wrath, Tribulation and Anguish upon every Soul that doth evil; that worketh not Righteousness, speaketh not the Truth in his heart, that backbiteth his Neighbor with his Tongue, that receiveth, endureth, or taketh up a reproach against his Neighbor, in whose eyes a vile person is not contemned, and honoreth them not that fear the Lord, that sweareth to his own hurt and changeth, that putteth out his Money to Usury, and taketh reward against the Innocent; he that doth these things shall surely perish. Are we good indeed, and in truth, though not very good? Are our hearts and lives good; make the Tree good and the Fruit will be good; every good Tree bringeth forth good Fruit. God is good essentially, and personally; it is his Nature and Property to be good, to make good, to do good, so there is none good but one. Thou art good, and doest good, saith *David* of God the Father; *Christ* saith of himself, I am the good Shepherd; thy Spirit, saith *David*, is good: These three Persons, namely, the Father, the Son, and the Holy Ghost, had every one a hand in making Man very good at first; Let us make Man: so also in re-creating, or renewing us after the Image of his goodness, are we also filled with goodness. The Lord is good to all, and his tender Mercies are over all his Works: God anointed *Jesus* of *Nazareth* with the Holy Ghost, and with power, who went about doing good, and the fruit of the Spirit is in all goodness: Are we good in all Estates, in all Places, in all Times, in all Companies? As we have opportunity, do we good unto all Men, especially unto them who are of the Household of Faith? Doth our goodness extend it self to the Saints that are

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in the Earth, and to the Excellent in whom we delight? Do we also good to them that hate us, and Pray for them which despitefully use us, and persecute us? then are we the children of our Father which is in Heaven, for he maketh his Sun to rise on the evil, and on the good; and Servants to our Lord and Master *Jesus Christ*, who, when he cometh, and reckoneth with them, will say to every one, Well done thou good and faithful Servant, thou hast been faithful over a few things, enter thou into the Joy of thy Lord: And, How great is that goodness, which God hath laid up for all them that are good, and do good, and trust in him before the Sons of Men? Since the beginning of the World, Men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for them that wait for the hour which is coming, in the which all that are in the Graves shall hear the voice of the Lord *Jesus*, and shall come forth, they that have done good unto the Resurrection of Life; and they that have done evil, unto the Resurrection of Damnation. I have been the longer upon this use of Examination, as being a matter of the greatest moment not to be deceived in: That which is our greatest concern in this World, next to the glory of God, is to have an assured interest in the Kingdom of Grace, and also a true Title to the Kingdom of Glory. Seek ye first the Kingdom of God, and his Righteousness, is the word of Exhortation, which high and low, rich and poor, young and old are to attend unto with all possible sincerity, seriousness and diligence. It is the duty and the dignity, from the King upon the Throne, to the Beggar upon the Dunghill, to seek this Kingdom of Grace and Glory. The greatest hath as great need to seek it, as the meanest; all are come short of the glory of this Kingdom, because

cause all have sinned. Our greatest fear should be; least any of us should seem to fall short for ever of so glorious a Kingdom; and, our greatest care, desire, and endeavor should be, next to the glory of God, to enjoy him in the way of his Grace here, till we arrive at the full vision and fruition of him in Heavenly Glory. This Kingdom of God is lost, because we are lost; it is lost to us, and we lost to it: but, not so far lost, but the true seekers of it may find it, and themselves be found in the right way of seeking it. It must be found, otherwise the seekers of it lose themselves and this Kingdom for ever. Many will seek to enter into the Kingdom of Grace and Glory, but shall not be able. There be many that say, Who will shew us any good? but few there be that strive to enter in at the strait Gate, and walk in the narrow way which leadeth unto life, and therefore few there be that find it. There is no rational Creature upon the face of the Earth, that is exempted from this duty of seeking first the Kingdom of God, and his Righteousness: Sinners, as well as Saints, are to hearken unto, and obey the Counsel, Command, and Proclamation of *Jesus Christ* herein. The chiefest sinner hath a Call and Command to seek it, which is his Warrant, and a Promise for his encouragement; Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you. The chiefest Saint hath no dispensation against this Duty, Counsel, and Command; but, looking diligently, lest any Man fail of, or fall from the Grace of God, least any root of bitterness spring up, seeing he looks for such great things, is to be diligent, that he may be found of him in peace, without spot and blameless, at his coming; that when *Christ* who is our life shall appear, he also may appear with him in glory: Sinners, such I mean, as are  
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unconverted, and are strangers and enemies to God, his *Christ*, Grace and Glory, and their own greatest enemies; have most need to be exhorted, excited, and perswaded, to seek first these things, namely, the Kingdom of God and his Righteousness; which can never happily be done, till they be first dissuaded, and prevailed with from self-seeking, self-pleasing, flesh-pleasing; for the satisfying whereof, earthly things are minded, and sought after inordinately; and therefore it is the Wisdom of our Lord *Jesus*, before he persuades to the seeking of Spiritual and Heavenly things, by Reasons, Arguments, Motives, and Dissuasions, to free the Minds, and Hearts, and Affections of his hearers, from their anxions and troublesome thoughts, fears and cares, concerning carnal and earthly things pertaining to the Body; namely, what they should eat, what they should drink, and what they should put on. Take no thought for your life; Is not the life more than meat? and, The body than raiment? Your heavenly Father feedeth the Fowls of the air, Are not you much better than they? Why take ye thought for Raiment? consider the Lilies of the field; if God so cloath the Grass of the Field, Shall he not much more cloath you? therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? for, after all these things do the Heathens seek; but, let Christians seek first the Kingdom of God, and his righteousness, even those things which are above, where *Christ* sitteth on the right hand of God, and set their minds and affections on things above, and not on things on the earth. It is much below every Christian by profession only, so to love the World, as to seek the things that are in the World; for, all that is in the World, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father, but is of the



the World; and therefore if any Man love the world, the love of the Father is not in him: What *Jeremiah* said to *Baruch*, I say to thee, O Christian! Seekest thou great things for thy self? seek them not: seekest thou the Pleasures of the World to satisfie the lust of thy Flesh? seek them not: the pleasures of sin are but for a season; the displeasures of God against thee for thy sin, are endless, easeless, merciless, and remediless. A lover of, and a liver in pleasure, can never be a lover of God, nor God a lover of him, nor can he ever be a liver with him while such. She that liveth in pleasure, is dead while she liveth, and damned when she dieth. Because she lived in Pleasure on the Earth, and waxed wanton, and nourished her heart, as in a day of slaughter, receiving the reward of unrighteousness, as they that count it pleasure to riot in the day time. How much she lived deliciously, so much torment and sorrow will God give unto her. Seekest thou the honors of the World? Art thou ambitious to be some body in the World, in Name, or high Place of Preferment, seek them not? if thou be godly, it is thy honor, as truly as thy end, to honor the Lord; and, them that honor me, saith God, I will honor. If thou be'st wicked, or a fool, which is all one, the Wise *Solomon* will tell thee, Honor is not seemly for a fool, To receive honor one of another, and not to seek the honor that cometh from God only, is the sin and dishonor which every unbeliever is guilty of, and a great let and impediment in the duty of seeking first the Kingdom of God. Seekest thou to be rich in this World? labor not to be rich: yet, if Riches increase, set not thine heart upon them. Wilt thou set thine eyes, and heart, upon that which is not? for Riches certainly make themselves wings, they flie away as an Eagle toward Heaven. But, they that will be rich, fall

fall into temptation, and a snare, and into many foolish and hurtful lusts, especially the lust of the pride of Life, in putting on of Apparel, whose adorning is that outward adorning, of plaiting the hair, and of wearing of Gold; in erecting and furnishing stately Buildings, and pampering and pleasing the flesh, which drown Men in destruction, and perdition; for, the love of these things is the root of all evil; which, while some coveted after, they have erred from the Faith, and pierced themselves through with many sorrows. It is easier for a Camel to go through the eye of a Needle, than for such a Rich Man to enter into the Kingdom of God: What is a Man profited if he shall gain the whole World, with all its honors, pleasures, and riches, and lose his own Soul, and his portion of grace and glory? or, What shall a Man give or take in exchange for his Soul? Is not the Redemption of the Soul precious? It was not redeemed with corruptible things, as Silver and Gold, but with the precious blood of *Christ*, who gave himself for our sins, that he might deliver us from this present evil World, God never intended the whole World to be the portion of every Man; God only is Mans Portion, and Man is Gods portion: Why should any Man then wrong that noble part within him, his Soul; as to seek, pursue, and follow after such beggarly things, as Riches, and Honors, and Pleasures, and take up with them as his only hope and happiness, which every wicked worldling doth; the mean while neglecting, and making light of the one thing necessary; seeking to enjoy God, and *Christ*, and Grace, and Glory; in whom, and from whom alone they may infallibly have the true, durable, unsearchable, satisfying, everlasting riches, honors, and pleasures. Oh! did but the great ones of this World consider, and know what deceitful baits,

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snares, and temptations, these worldly dignities, pleasures, and treasures, through Gods permissive Providence, and Satans Subtilties, prove to their lustful and deceitful hearts; Would they so eagerly hunt after them, and undo their Bodies and Souls in the pursuit of them? True, there is no evil in them, but, through an evil unbelieving heart, there is much evil by them: Search the Scriptures, and see, how many rich, and honorable, and pleasurable persons, are gone, or will go to Heaven; not many wise men, after the flesh, not many mighty, not many noble are called: God, that hath chosen the poor of this World, rich in faith, hath not chosen the rich in this World to be poor in faith: There is a sore evil under the Sun, namely Riches, kept for the owners thereof to their hurt. Did the Rich in this World, in Scripture called the Men of the World, which have their portion in this life, well consider, how little their Riches will profit them in the day of wrath; they would not be so high-minded, nor trust in uncertain Riches, but in the living God, who giveth them richly all things to enjoy; they would do good, be rich in good Works, ready to distribute, willing to communicate, that they may lay up in store for themselves a good foundation against the time to come, that they may lay hold on Eternal Life, which is the worst I wish them; and, the best use they can put their uncertain riches unto. Oh! How many are, and will be, undone for ever, by a deceitful World, a deceitful Devil, and a deceitful heart, from which I beseech the Lord to deliver our most Gracious Sovereign the King and his Kingdom; that we may all, as one Man, with oneness and trueness of heart, set ourselves, according to our Solemn Engagement in our Christian Covenant, unfeignedly to renounce the World, the Flesh, and the Devil, which must first be done,

done, before we can obey this Heavenly Counsel, Command, and Proclamation of our Lord *Jesus Christ*, in seeking first the Kingdom of God and his righteousness; which, let every one of us account it our greatest duty, choicest work, chiefest interest, and highest dignity, to be exercised therein; let us, as we have opportunity, exhort one another daily, while it is called to day, lest any of us be hardened through the deceitfulness of Sin, Satan, and the World, to make light of our Lord and Saviour his Counsel, Command, and Proclamation; but, let it rather be a principal motive to us, to make the Exhortation the more effectual, since it is the Counsel of *Christ*, the Wonderful Counsellor, who saith, Counsel is mine; let us, with all readiness and thankfulness, accept and embrace it, as being worthy of all acceptation; for, it is the Counsel of the most worthy Person, most Wise, and able to give the best Counsel; a Person on purpose sent from God the Father, his only begotten Son, the second Person in the glorious Trinity, made Man, and now God-Man for ever in one Person, named *Jesus Christ*; he it is that hath given this excellent Counsel to the World, namely, to seek first the Kingdom of God, and his Righteousness; which is not only his Counsel, but Command; for, all Power is given unto him, in Heaven, and in Earth, to Counsel and Command: God the Father hath annointed him to be a Prophet, a Priest, and King, so he was here on Earth, and remains such in Heaven for ever. A Prophet to give Counsel, a King to Command, that it be received, and a Priest, on our behalf, to God the Father, to make continual intercession for us, that his Counsels and Commands may be effectual to us for our salvation: and, he is actually and effectually the Author of Eternal Salvation unto all them that obey him in this Com-

mand, that seek first the Kingdom of God, and his Righteousness: A Command, that can no wayes be thought grievous; a gracious command indeed, to seek a Kingdom, not an Earthly, but an Heavenly Kingdom; the Kingdom of God: Gods Kingdom, a Kingdom all of Grace and Glory, where he dwells in all his glory. What Prince, that hath many Kingdoms, will Counsel and Command a Subject, especially a Rebellious one, to seek one of his Dominions: but our gracious Prince and Saviour, doth Counsel and Command every one, every where, to seek the Kingdom of God, by way of Proclamation. Ho, every one that hath no Money, come, buy Grace and Glory without price: Wherefore do you spend Money and Labour for that which satisfieth not? Incline your ear and come unto me; hear, obey, and your Soul shall live: inviting all, not only by Counsel, Command, and Proclamation, but, by Promise, for their encouragement: Ask, and it shall be given you; Seek, and ye shall find; Knock, and it shall be opened unto you; for, every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. The experience of all that are in a state of Grace on Earth, and in a state of Glory in Heaven, that have not lost their labor in seeking, should be a powerful motive to every one that is to seek, and is at a loss for Grace and Glory, to seek, that he also may find; for, he that seeketh findeth, even Eternal Life, in the Promise, which God that cannot lie, hath promised, before the World began; and, will be righteous in performing, to all them, who, by Faith, lay hold thereof: for, all the Promises of God, in *Jesus Christ*, are Yea, and, in him, Amen; unto the glory of God. The General Assembly in Heaven will give in this testimony; There failed not aught of any good thing which



when the Lord hath spoken unto us, all came to pass:  
 whoever turns Gods Promises into Prayer, God will,  
 for certain, turn his Promises into Performances unto  
 them. Oh do not lose Grace and Glory for want of  
 asking, seeking and knocking. Is the Lord God a Sun  
 and Shield? Will the Lord give Grace and Glory?  
 Will he withhold no good thing from them that seek  
 him? Hath he said, A new heart will I give you, and  
 a new spirit will I put within you; I will take away  
 the Stony heart out of your flesh, and I will give you  
 an heart of Flesh; I will put my spirit within you, and  
 cause you to walk in my Statutes, and ye shall keep my  
 Judgment and do them; yet will he be enquired of you  
 to do all this for you? Is this all God requires, to be  
 enquired of? Is seeking the way to having? seek the  
 Lord while he may be found; Call upon him while he  
 is near: the Lord is nigh unto all them that call upon  
 him, to all that call upon him in truth: the hand of  
 God is upon all them for good that seek him. God  
 never said, and never will say, to any of the house of  
*Jacob*, Seek my Face, Favour, Kingdom, and Right-  
 eousness in vain: But, then we must seek this King-  
 dom of God, and his Righteousness right: It is not  
 every seeking that will serve turn, nor every seeker  
 that findeth; true it is, that every wicked Man may,  
 and must seek first Gods Kingdom and Righteousness:  
 It is a Wicked Principle in them, who affirm, That a  
 Wicked Man may not Pray: Because he cannot Pray,  
 he may, I hope, Pray, That he may Pray: May he  
 not desire Grace? I am sure the desire of Grace is  
 Grace in every one; common grace at least, which is  
 to be Excited, Exerted, and Improved for special  
 Grace; the blessing of God can turn common grace in-  
 to special; to him that hath, and improves it, it shall  
 be given: the right seeking is with the whole heart;

then shall ye call upon me, and ye shall go and Pray unto me, and I will hearken unto you; and ye shall seek me, and find me, when ye shall search for me with all your heart. God is for the whole heart; My Son give me thine heart: they only are blessed that seek him with the whole heart. I entreated thy favour with my whole heart, saith *David*: The only way to get Mercy, Grace, and Glory from God, is to entreat the Favour of God with the whole heart, with the mind, will, and affections; even all the powers of the Soul must be vigorously at work, in this spiritual duty, in seeking first the Kingdom of God. The Members of the Body must be also Instruments herein; the strength of the inward and outward Man is to be put forth, our Natural strength, our Spiritual strength, all the power we have, and can get from God: We had need to be strong in the Lord, and in the power of his might, and to Pray, That he would grant us according to the Riches of his Glory, even his glorious Power, to be strengthened with all might, by his Spirit in the inner-man; since we wrestle not against flesh and blood only, but against principalities, against powers, against the Rulers of the darkness of this World, against spiritual wickedness in high places. We have three potent enemies to out-wrestle, the Flesh, the World, and the Devil, all combined against us; we have God to wrestle with by Prayer, and all other holy means for the obtaining of Grace and Glory; if we be not Conquerors, through *Christ*, strengthening us, we lose, not only the prize of an incorruptible Crown, but, by our unfaithfulness and cowardize, bring upon our selves an infinite weight of Judgment. It is he that overcometh, that shall not be hurt of the second Death; and he that is faithful unto death, who will wear the Crown of Life; to him that overcometh  
 God

God will give to eat of the Tree of Life, which is in the midst of the Paradise of God : But, the fearful and unbelieving, and the abominable, and Murderers, and Whore-mongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the Lake which burneth with fire and brimstone, which is the second Death. If the first Death, the Separation only of Body and Soul, be the King of Terrors, What a King of Terrors, and Horrors will the Second Death be, which is an Eternal Separation, both of the Body and the Soul, from the Presence of God and his Glory, and the enduring the Wrath of God, in Body and Soul, in Hell-fire, through all Eternity? Wherefore, let us gird up the Loyns of our Minds, and be sober, and hope to the end, for the Grace and Glory that is brought unto us, at the Revelation of *Jesus Christ* : Life and Death Eternal are set before us, let us choose Life, and cleave to him in our Wills, who is our Life ; Let our Affections be set on things above ; Let our Conversation be in Heaven ; that our Commoration and Everlasting abode may be there also ; This is to seek the Kingdom of God with all our heart, and with all our might. It must be sought also with understanding ; the Mysteries of the Kingdom of Grace, and of the Kingdom of Glory must be known : It is our Heavenly Fathers good pleasure to give a Kingdom unto them, and them only, unto whom it is given to know the Mysteries of the Kingdom of God ; but, to others, in Parables, that seeing, they might not see ; and hearing, they might not understand. The Kingdom of God, which is a Kingdom of Grace and Glory, is such a Mystery, that none can heartily desire and endeavor after it, but such as are acquainted with it. Oh ! were the Eternal worth and weight of Grace and Glory known to us ; would the God of our Lord

*Jesus Christ*, the Father of Glory, give unto us the Spirit of Wisdom and Revelation, for the enlightening the eyes of our understanding, that we might know what is the hope of his calling, and what the riches of the Glory of his inheritance in the Saints, we could not chuse but be stedfast, unmoveable, alwayes abounding in the work of the Lord, forasmuch as we know, that our labor, in seeking first the Kingdom of God, would not be in vain in the Lord. Verily, this Kingdom is not sought as it ought to be, because 'tis not known as it should be; seek therefore to understand it, that you may seek it with understanding: Consider what I say, and the Lord give you understanding in the Mysteries of his Kingdom, which must be sought also in a way of believing; I Believe in God the Father, Son, and Holy Ghost, and the Life everlasting, is the sum of our Christian Creed, or Belief, which, whosoever confesseth with his mouth, and believeth in his heart, shall be saved; for, with the heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation; for, the Scripture saith, whosoever believeth on the Lord *Jesus*, shall not be ashamed or confounded: Now Faith is the substance, ground, or confidence, of things hoped for, the evidence of things not seen. Through Faith we understand that the Worlds were framed by the Word of God; through Faith we understand or believe an unseen World, where such things are prepared for them that love God, that a Natural and Carnal eye hath not seen, or can see; nor ear heard or perceived; neither ever entered into the heart of Man; but, God hath revealed them to, and for Believers, by his Spirit, who look not at the things which are seen, but at the things which are not seen; for, the things which are seen are Temporal, but the things which are not seen are Eternal: this

is

is the victory that overcometh the World, even our Faith; it overcometh the good things of the World, and the evil things of the World, through Faith: the reproach of, or for *Christ*, is esteemed greater riches than the Treasures of the World, and the Honors thereof; by Faith, *Moses* refused to be called the Son of *Pharaohs* Daughter, for it hath respect unto the recompence of the reward; by Faith it is, that true Christians chose rather to suffer affliction with the People of God, then to enjoy the pleasures of sin for a season, as knowing, their light affliction, which is but for a moment, worketh for them, a far more exceeding and eternal weight of glory. Through Faith we resist our adversary the Devil, who, as a roaring Lion walketh about, seeking whom he may devour, whom resist, steadfast in the Faith, and he will flee from you; for the Captain of your Salvation, the Lord *Jesus*, was made partaker of Flesh and Blood, that through death he might destroy him that had the power of death, that is the Devil; and deliver them, who, through fear of death, were all their life time subject to bondage: for this purpose also the Son of God was manifested, that he might destroy not only the Devil, but the works of the Devil in us; purifying our hearts from all sin by Faith: Without this Faith, it is impossible to please God; for, he that cometh to God, must believe, that he is; and, that he is a Rewarder of all them that diligently seek him, his Kingdom, and his Righteousness: take we heed therefore, lest there be in any of us an evil heart of unbelief, in departing from the living God; to provoke him to swear in his wrath, we shall not enter into his rest: for, To whom swear he, that they should not enter into his rest? but, to them that believed not; for, they could not enter in because of unbelief. This is the Sin that shutteth so many out of  
Heaven;



Heaven, and shutteth up as many into Hell; he that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. True believers are the only true seekers of the Kingdom of God, and will be the only enjoyers of it. Oh were our Faith as real, as this Kingdom is substantial! What manner of seekers would all of us be? It is not heartily believed, and therefore not heartily sought after: were it sought believingly, it would be sought faithfully. Faith breeds faithfulness; they are near a kin: What is Faithfulness, but a fullness of Faith, a stirring up the work of Faith with power, to receive out of the fullness which is in *Christ*, grace for grace; grace, to exercise grace, so to walk, even as he walked in faithfulness, both to God and Man; especially in transacting and negotiating the great Work of his Mediatory-Office, in our Redemption, and Reconciliation. *Jesus Christ*, the Apostle and High-Priest of our Profession, was faithful unto him that appointed him: Such are all true Christians or Saints, called faithful in *Christ Jesus*; as also *Moses*, faithful in all his house; and *Abraham*; they are Stewards of the Mysteries of the Kingdom of God: Moreover, it is required in Stewards, that a Man be found faithful to God, himself, and others; for, as every Man hath received the Gift, even so Minister the same one to another, as good Stewards of the manifold Grace of God. In seeking the Kingdom of God, before it can be attained, there is much doing and suffering-work to be performed, which requires much faithfulness: he only is the wise and faithful Servant, whom his Lord, when he cometh to take an account of his Stewardship, is found so doing; as the Servant of *Christ*, doing the Will of God from the heart; not following that which is evil, but that which is good: He that doth

doth good is of God, but he that doth evil hath not  
 seen God. Hypocrites say, but do not: but, a doer  
 of the Work, this Man shall be blessed in his deed, or  
 doing. What St. *John* said of his *Gaius*, beloved, thou  
 doest faithfully; whatsoever thou doest to the bre-  
 thren, and to strangers, ought to be verified of every  
 one who seeks the Kingdom of God. Seek faithfully;  
 do all that is to be done for the obtaining it, by pati-  
 ent continuance in well-doing, and faithful also in suf-  
 fering for righteousness sake, we must, through much  
 tribulation, enter into the Kingdom of Heaven; think  
 it not strange therefore, concerning the fiery Trial,  
 which is to try you, as though some strange thing  
 happened unto you; but rejoyce, yea, count it all joy,  
 when ye fall into divers Temptations, inasmuch as ye  
 are partakers of *Christ's* sufferings; that when his glo-  
 ry shall be revealed, ye may be glad also with exceeding  
 Joy, for great is your reward in Heaven, being heirs  
 of God, and joynt-heirs with *Christ*: If so be that we  
 suffer with him, that we may be also glorified together;  
 wherefore, let them that suffer according to the will  
 of God, in seeking the Kingdom of God and his  
 Righteousness, commit the keeping of their Souls to  
 him in well-doing, as unto a faithful Creator; since  
 God, Father, Son, and Holy Ghost, are faithful; his  
 Word faithful, Ministers faithful; for so we are to  
 account them, being the Ministers of *Christ*: Moreo-  
 ver, it is required in Stewards, that a Man be found  
 faithful. Since it is a faithful saying, and worthy of  
 all acceptation, that there is a Kingdom of Grace  
 and Glory; whatever we do or suffer, in order to the  
 enjoying of it, let it be done in the fear of the Lord  
 faithfully, and with a perfect heart. So also diligent-  
 ly, those things which are excellent, are difficult, and  
 hard to come by, such are Spiritual and Heavenly  
 things,

things; namely, Grace and Glory, which are most excellent, and therefore not so easily attained. The great and difficult Work that lies upon our hands, is the making our calling and election sure; for this end, every one hath, or should have, a particular and general calling, to work in both, to keep him from Idleness, and to put him upon duty and diligence. Each calling requires much labor and diligence. It is the will of God that none should stand idle. This is his Command, That if any would not work, neither should he eat. It is not only the Character of a good Huswife, but of a good Christian, that she eateth not the bread of idleness. It is not for Men and Women, who have Souls to save or lose, a Heaven or Hell to live in for ever, to live a moment idle: Time, which is for Eternity, is too precious a thing to be Idled away, to be spent in any thing, but diligent seeking the Kingdom of God. What is the Proclamation of *Jesus Christ*, but, Harken diligently unto me; and eat ye that which is good. There is Meat for them to eat, even hidden Manna, Angels food, which endureth unto everlasting life, which the Son of Man shall give unto them who labor for it; with this Meat the Soul of the diligent shall be made fat: there is nothing to be had but poverty without diligence. He becometh poor that dealeth with a slack hand, but the hand of the diligent, with the blessing of the Lord, maketh the godly so rich, as he addeth no sorrow with it; while the wicked, who will be rich, pierce themselves through with many sorrows. The unsearchable riches of grace, and Treasures of glory, are gotten in a way of holy diligence: they, who have escaped the corruption that is in the World, through lust, and are made partakers of the Divine Nature, besides this, are to give all diligence, to add to their Faith, Verue, and to Vertue Knowledge,

Knowledge, and to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, and to Godliness Brotherly Kindness, and to Brotherly kindness Charity, till they abound in them; for so an entrance shall be Ministred unto them abundantly, into the everlasting kingdom of our Lord and Saviour *Jesus Christ*. If so much diligence be required to grow in grace, What diligence is requisite to the getting of it? If Ministering to the Saints be a Work, and labor of love, which none can attain to the full assurance of hope, without shewing diligence therein unto the end? What Work, and labor, and diligence, will every grace cost, before it be attained and perfected? This should by no means discourage, but quicken us; our labor will not be in vain in the Lord. Let us not be weary in well-doing, for, in due season we shall reap, if we faint not: If we are at the pains to sow holiness in the Seed-time of this life, we shall reap happiness in the harvest of Eternity; they who labor for rest, shall rest from their Labor, and their Works shall follow them: a Man that is diligent in this Heavenly business, of seeking the kingdom of God, he shall not stand before mean Men, he shall stand before the King of Kings in all his Glory.

This Kingdom is to be sought fervently, both in Speech and Spirit; open thy mouth wide, saith God, and I will fill it: we must cry mightily to God in Prayer for it; the effectual fervent Prayer of a Righteous man availeth much; not slothful in business of the greatest concernment; fervent in spirit, seeking the Lord; labouring or striving fervently in Prayers; that we may stand perfect, and compleat in all the will of God. It is good to be zealously affected alwayes in so good a thing, as seeking the kingdom of God, which must be sought also violently: the kingdom of Heaven suffereth

suffereth violence, and the violent take it by force. Violence in other cases is irregular and dangerous, and especially in a way of sin, when Men do evil with both hands; earnestly, the times are then evil with a witness; but, their mischief will return upon their own heads, and their violent dealing will come down upon their own pates; especially upon them that lie in wait for Blood; that hunt every Man his brother with a Net; and upon her that lieth in the Bosom to deceive and destroy: the Violent Man, or Man of Violence, is called the Proud, or Evil Man; It is the Violent Man that purposeth to overthrow the goings of the Upright, by hiding Snares and Cords, spreading Nets, setting Gins for him, while evil shall hunt the Violent Man to overthrow him. God hath purposed to preserve the upright Man from this Man of violence, though a Brother; for, a Brother offended, especially without cause, is harder to be won then a strong City, and their Contentions are like the Bars of a Castle. There is no going to Heaven or Hell without violence; evil Men are more violent in serving Sin and Satan, than good Men in serving God, which is an aggravation of their Sin; and a very great shame it is for such as are bound for such a place as Heaven is, and going to God, should be so slow and slothful in their pace thither, while the ungodly are making such hast to Hell. Is a corruptible triple Crown of Earthly Honors, Pleasures and Riches, in the way to Hell, worth so much striving and running for? and, Is the Incorruptible, Incomparable Crown of Life, in the way to Heaven, not worth much more? Every one hath a Race to run, a Prize to get, the way to run in is Gods Commandments, the Prize Eternal Life; if thou wilt enter into Life keep the Commandments. The great duty is, so to run as to obtain. In the *Olympick* Games, the fighters and the



the Runners, which were violent, painful Exercises; were to put forth all their strength; they had therefore their honorable Encouragements to animate them. The Apostle alludes to these, to put Christians upon the like activity, because they have many Duties to exercise, which cannot be performed without painfulness and violence; but, one moments being in Heaven, will more then recompence all their labor. Let us get our hearts enlarged, that, with holy violence, we may run the wayes of Gods Commandments unto the end, that our reward may be great in the Kingdom of Glory, which we must also seek valiantly. We have violent, valiant, and potent enemies that stand in our way to this Kingdom, to withstand and conquer, before we can enter into it; the Devil and all his Angels, a flattering and a frowning World; and worse than all these, namely, in-dwelling sin, a home-born enemy, that is more deceitful, and dreadful, than all our other adversaries, which must be mortified before we can be saved: We have all Gods holy, just, and good Laws to obey, in every thought, word, and work, in the greatest strictness and spirituality, which requires much resolution, and courage in us, to perform alwayes even unto the end: It is therefore very remarkable, that when God enjoyns every one to observe, to do according to all the Law, turn not from it to the right hand or to the left, he subjoyns this, and repeats it three times, be strong, and very courageous; be strong, and of a good courage; be strong, and of a good courage; to observe to do according to all the Law, without erring on either hand: It is the narrow way of life, that leads to the strait Gate, which, whosoever walks therein, shall enter in thereat. This can never be done without constant courage, and fixed resolution against sins of Omission and Commission, and the lively performance

performance of all holy Duties, the means of getting Grace, and growing therein; which is our power to resist, mortifie, and overcome, what God hath forbidden us, and to do whatsoever he hath commanded us: necessary hereunto is the putting on, the keeping on, the daily fighting in the whole Armor of God; which, that it may be done valiantly, and successfully, must be done in the name and strength of the Captain of our Salvation, the Lord *Jesus*; this way *David* vanquisheth all his Enemies that compassed him about like Bees; the Name of the Lord was the strong Tower he ran into for safety; he made the Lord his strength, and he became his Salvation: our strength, valour, and prowess is from *Christ*, which teacheth our hands to War, and our fingers to fight; that we wax valiant in fight, turning to flight the Armies of the Aliens: What is it that a Christian cannot do, through *Christ* strengthening him with all might, by his Spirit in the inner Man. True Believers are the only valiant Men in the World; none have so many and great enemies to contest with as they: What wonderful exploits did those Worthies in the *Hebrews* do, through the power of their Faith? they turned not their back upon the World, the Flesh, or the Devil; in all these things they were more than Conquerors. Tribulation, distress, persecution, famine, nakedness, peril, sword, death, life, Angels, principalities, powers, things present, things to come, height, depth, nor any other creature, can separate true Believers from the love of God which is in *Christ Jesus*: through God they do valiantly, for he it is that shall tread down our enemies, that we may pass in season and safety, through a Kingdom of Grace to a Kingdom of Glory, which we must seek vigilantly; be vigilant, saith *St. Peter*, because your Adversary the Devil walketh about, seeking whom he may

may devour ; if we be not vigilant as well as valiant ; we may easily be devoured by Satan ; he stands Sentinel night and day, watching that he may recover them, who, by Repentance , to the acknowledging of the truth, through the Mercy and Grace of God, have recovered themselves out of his snares , to take them captive, or alive at his will. When we have such a wakeful, wrathful, watchful, and powerful Tempter so nigh us, we had need to watch that we enter not into Temptation. Saints have sinners their Tempters, and their Enemies every way. O how infinitely necessary is it, that every Saint stand day and night upon his watch ; that he watch and keep his heart with all diligence ; that he Pray with *David*, Set a watch, O Lord, before my mouth, keep the door of my lips, that I sin not with my Tongue ; that I may keep my mouth with a bridle, while the wicked is before me ; for, the Tongue is such an untameable evil, that if any Man offend not in word, the same is a perfect Man ; such ought all Saints to be, even perfect , having so many that watch for Iniquity ; that make a Man an offender for a Word ; and lay a Snare for him that reproveth in the Gate ; and turn aside the just for a thing of nought ; and because in wrath they hate them : Cast Iniquity upon their Names, their Calling &c. Defaming their Persons, by giving out, or taking up evil Reports against them. I heard the Defaming of many, fear on every side : Report, say they, and we will report it. All my familiars, (every one of my peace) watched for my halting, saying, peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him : with such Men have many a poor persecuted Christian to deal with. Should we not then watch unto Prayer ? yea, watching thereunto with all perseverance ; for, he only is blessed that

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watcheth,

watcheth, and keepeth himself, and his garments un-  
 spotted from the flesh, and the World. This King-  
 dom of God must be sought early, that is, betimes in  
 our age, early, or betime in the morning, which is the  
 meaning of this Word first: seek first the kingdom of  
 God, that is, early; Indeed, all our life-time, how-  
 long-soever, is to be employed in seeking the glory of  
 God, and glory with God; but, the flower of our age  
 and time is to be spent in a more special manner, in  
 looking after Spiritual and Heavenly things, and ma-  
 king sure of them; we have Precepts, Promises, and  
 Presidents, to quicken our endeavors: Remember  
 now thy Creator in the dayes of thy youth; they that  
 seek me early shall find me: *Christ Jesus* was our pat-  
 tern herein; when the Child *Jesus* was Twelve years  
 old, he was found in the Temple, sitting in the midst  
 of the Doctors, both hearing them, and asking them  
 questions, that all that heard him were astonished at  
 his Understanding and Answers, and when they saw  
 him they were amazed: His custom was to rise up  
 a great while before day to Prayer, and after to Preach  
 this kingdom of God; by Prayer he sought it for us,  
 in his Preaching he offered it to us; to this very day,  
 in the Ministry, he is seeking first the kingdom of  
 God, in a way of Prayer and Preaching for us. *Da-  
 vid*, a Man after *Christ's* own heart, was at his Devot-  
 ion early in the morning; O God, thou art my God,  
 early will I seek thee; My voice shalt thou hear in  
 the Morning, O Lord; in the Morning will I direct my  
 Prayer unto thee, and will look up. There is a king-  
 dom of Grace and Glory, and few there be that find  
 it: What is the Reason? They do not first seek it;  
 They do not begin when God would have them begin,  
 early, young. Children, under the Old and New Te-  
 stament, were early dedicated to God, and were under  
 his

his command, of seeking and serving him betimes, and commended for so doing. Oh that young ones that have no Worldly fears, and cares in their heads and hearts, to trouble and hinder them, would know the time of their Visitation! their best time to acquaint themselves with God, and to seek the things of their everlasting Peace. How many more might go to Heaven, if they would first seek the kingdom of God, if they would be every way early at this work, hold on, and hold out to the end seeking: Behold! now is the accepted time, even the time of youth; Behold! now is the day of Salvation: Oh the infinite advantages that children have for good and godly education. If children now, while children, especially those who are under godly education, be not the children of God; it may be, when they are not children, they shall never be the children of God, but the children of his wrath for ever. I am sure it is the will of God, that children, while they are children, should be his children: *Christ* would have very young ones to enter into the kingdom of God; insomuch, that when the Disciples rebuked those that brought young children to him, that he should touch them, he was much displeased, and said, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God; but then the kingdom of God must be sought primarily, and chiefly; first, before other things; first, above other things; we are alwayes to begin and end with God, in our seeking and seeing him, and in seeking for our selves, Spiritual and Heavenly things are first to be desired, and laboured after; for, we have no command in Scripture to seek other things, but a Promise, that they shall be added, or given in on the by, if we first seek the kingdom of God, before other things, and above other things, as the principal and



chief matters of our lives. There is but one thing necessary, which is, to get well to Heaven: There is but one thing to be desired and sought after, the beholding the beauty of the Lord in his kingdom of grace and glory: This is the principal thing, and principally to be regarded. What greater things, wholly to swallow up our minds, thoughts, cares, desires, and labors, than God, *Christ*, Grace, and Glory, which are also to be sought with delight and complacency; as the highest object of our delight; delight thy self in the Lord, is his Command, and our sweetest Duty. It is not enough to do holy duties, except we delight in them; not for themselves, but for God, and the things of God, Spiritual and Eternal. Here our delight is to be placed, as suitable to, and worthy of it; and, all our other delights, in other things, are but to raise our delight in God: What poor things are transitory honors, pleasures, and riches, to delight in, that are but for a season, in comparison of those true and indurable riches, honors, and pleasures, which are at Gods right hand for evermore? We may either want those to delight in, or want delight for them, however so much as to satisfy, they are not Commensurate and Adequate objects of delight, as being uncertain and insufficient; but these, which are Spiritual and Eternal, through Gods All-sufficiency, are both sure and sufficient, which breed satisfaction and delight; they that acquaint themselves with God, are at peace with him, have good from him, receive the Law from his mouth, and delight in it in the inward Man, and lay up his words in their heart; that return to the Almighty, and put away iniquity from their Tabernacles; that have the Almighty for their defence, shall also have their delight in the Almighty; and the Almighty who delights in Mercy, to delight in them. What is it to seek the kingdom

kingdom of God, but to seek the greatest delight? and, Should we not delight in seeking delights? especially when our seeking or praying is Gods delight. The Prayer of the upright is his delight. The kingdom of God and his Righteousness are things full of delight. With what delight should we think of them, speak of them, and seek them, till we find them, enjoy them, experience, and tast them? Oh tast and see that the Lord is good! There is more delight and sweetness in tasting and eating of Honey, than in hearing a discourse of its sweetness, and seeing it. If there be so much sweetness and delight in the word of God, What sweetness then in the Word, that is God? in the multitude of my troublous, ragged thoughts within me, saith *David*, thy comforts, or promises, delight my Soul: unless thy Law had been my delight, I should then have perished in mine affliction. The delights that are to be found in God, and in his Law, are enough to sweeten the bitterest condition: There is much trouble and sorrow in seeking the Kingdom of God, and tribulation to be indured, before it be enjoyed; but, the delights in the right seeking it, and the infinite delights there are to be had in the everlasting possessing it, will more than recompence for all the pains and sufferings: the sufferings of this present time are not worthy to be compared with the Glory that shall be revealed in us; and therefore this Kingdom of Grace and Glory is to be sought constantly, that is, without ceasing, day and night, or very frequently, constantly, that is, perseveringly; for God will render to every Man according to his deeds; to them, who by patient continuance in well-doing, seek for Glory, and Honor, and Immortality, Eternal Life. Be thou faithful herein, O Christian! unto Death, and *Christ* will give unto thee, in the Kingdom of God, a Crown

of Life; for, only he that shall thus endure seeking unto the end, the same shall be saved. Even he that doth seek this kingdom of God, which is a kingdom of Grace and Glory, with his whole heart, understandingly, believably, faithfully, diligently, fervently, violently, valiantly, vigilantly, early, delightfully, and constantly, which is no more than God requires, and the unconceivable excellencies of this kingdom deserves: Is not the kingdom of Grace it self; nay, one Grace of this kingdom, more worth than all the Glory of all the kingdoms of this World? The very trial of our faith, and so of every other Grace, is more precious than Gold that perisheth. How precious is Faith it self? Who that hath the Faith of Gods elect in the least degree in his heart, would part with it at any rate? nothing in this World better than life; skin for skin, and all that a Man hath, will he give for his life: But, How many have lost their lives to save their faith, that they might believe to the saving of their Souls; they have died for the Faith, that they might die in Faith: And, as for Hope, which is a patient waiting, and looking for that blessed Hope, and the Glorious appearing of our Lord *Jesús*, when we shall appear with him in Glory, at death; but, more Gloriously at the day of Judgment, when he shall be revealed from Heaven with his mighty Angels, to be Glorified in his Saints, and to be admired in all them that believe; who hath this good hope, through Grace, that would part with it for more than all this World; were it Ten thousand times ten thousand better than it is? Alas, if in this life only we have hope, we are of all Men most miserable; but, since we can, and do rejoyce in hope of the Glory of God, we are happy enough in our hope, which is laid up for us in Heaven: Now abideth Faith, Hope, Charity, these three, but the

the greatest of these is Charity; Faith and Hope we shall leave behind us, having no need of them in Heaven: When we are at the end of our Faith, the Salvation of our Souls, there is an end of our Faith: but Charity, which is the bond of our perfection in Heaven, never ceaseth. What is our Eternal Life in Heaven, but an Eternal Life of Love? our dwelling in and with God will be a dwelling in Love; and God who is Love dwelling in us. There will be fervent Charity indeed between God, Angels, and Men: here, because Iniquity doth abound, the love of many doth wax cold: there will be neither Sin, Satan, or Sinners; to quench the flames of Mutual Love and Charity: if Charity have so many Gracious and wonderful effects, and fruits here, What glorious effects will it produce in Glory? Thou hast ravished my heart, thou hast ravished my heart, saith *Christ*, with one of thine eyes, with one Chain of thy Neck, a Chain of Mercy and Truth. Doth Mercy and Truth, and other Graces in his Spouse, ravish the heart of *Christ*? What ravishing Joy will there be, when Mercy and Truth meet together in Heaven, and Righteousness and Peace kiss each other? when Grace shall be turned into Glory; when Charity, a Grace, a Duty now, shall be Charity a Duty also, but our Glory and Reward: Will not *Christ* say of his Spouse then, How fair, and how pleasant art thou, O Love for delights? If the Created Glory of a Christian be so Glorious in the eyes of *Christ*, How Glorious will the Increased Glory of God in *Christ* be, to the beholders of it, to all Eternity? Let us therefore stick at no care and pains, to make sure of a kingdom, which God hath made so sure to us in his Everlasting purpose, and preparation, and is purchased for us at so dear a rate, as the precious Blood of *Christ*, and promised and preserved to us in his Ever-

**lasting Covenant:** Here have we no continuing City, let us seek one to come with the heirs of Promise, who look for a City which hath foundations, whose builder and maker is God: It is the City of the living God, the Heavenly *Jerusalem*, where God himself, an Innumerable company of Angels, the General Assembly and Church of the First-born, and *Jesus* the Mediator of the New Testament, and God the Holy Ghost the Comforter, dwell all together; Glorifying one another in an unspeakable manner for ever: and, Should not the Glory of this Kingdom of Glory, and the Heavenly Society therein, invite, and constrain us all in these Kingdoms, to look after such a state and place. Is not every one infinitely obliged to seek this Kingdom, not only for himself, but for the Community, if it were possible every moment? Is there a Kingdom of Grace which may be had here in this World, and a Kingdom of Glory hereafter in another World? Is this a faithful saying? and, Is it not worth every ones acceptation? Is not the Grace of God in truth, and power, the one thing needful here? and, Is not Glory in the Kingdom of God the one thing needful there? Why are we then careful and troubled about many things, when one thing is needful? Why do we not all, as *one Man*, choose that good part, which shall not be taken away from us? There is nothing else in this World, but, either it will be taken from us, or we from it: Should we not labor to know in our selves, that we have in Heaven a better, and an enduring substance, an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for us, where we should lay up for our selves Treasures, Honors, and Pleasures, that Moth and Rust do not corrupt, and where Pride and Covetousness, two notorious Theeves, do not, dare not, cannot break through  
and



and steal; that where our Treasure is, there our hearts and hopes may be also? But, let us lay up for our selves Treasures upon Earth never so safely, the Moth and Rust do, and will corrupt them; and these two Theeves will break through and steal: the care of getting and keeping these Earthly Treasures; and the fear of losing them, put too many besides themselves, and their duty, in seeking those things which are above. The only way is to be careful for nothing, but in every thing, by Prayer and Supplication, with Thanksgiving, to make our request known unto God; and the Kingdom of God, which is not meat and drink, but Righteousness, and Peace, and Joy, in the Holy Ghost, which passeth all understanding, will keep our hearts and minds through *Christ Jesus*, that our conversation will be without Pride, in minding high things, seeking great things for our selves, or covetousness, being content with such things as we have, because God hath said, He will never leave us nor forsake us: and we are therefore to take heed, and beware of covetousness, for a Mans Life consisteth not in the abundance of the things which he possesseth; having food and raiment we are therewith to be content: for, we brought nothing into this World, and it is certain we can carry nothing out: God, his Kingdom of Grace and Glory, with content, is great gain: What will it profit a Man to gain the whole World, and lose God, his Kingdom, and his Soul? Men of corrupt Minds, and destitute of the truth, suppose that Gain is Godliness; but, the God of this World hath blinded the minds of these Men which believe not, lest the Light of the Glorious Gospel of *Christ* should shine unto them; yet, if God, who commanded the Light to shine out of darkness, would shine into their hearts, to give the Light of the knowledge of the Glory of  
 God

God in the face of *Iesus Christ*; and the Excellencies  
 of the Knowledge of *Christ Iesus*, and the Righteous-  
 ness which is of God by Faith; those things which  
 were gain to them, they would count loss for *Christ*;  
 yea doubtless, they would count all things but loss for  
 the excellencies they see in God, *Christ*, Grace, and  
 Glory; and would willingly suffer the loss of all things,  
 and count them but dung, if by any means they might  
 attain unto the Resurrection of the dead, for the price  
 of the High calling of God in *Christ Iesus*; who hath  
 called them out of Darkness into his Marvellous Light  
 of Grace, which hath made them meet to be Parta-  
 kers of the inheritance of the Saints in the light of  
 Glory, against they be translated into the Kingdom  
 of his dear Son, where they shall be ever with him, to  
 behold his Glory, the Glory as of the only begotten of  
 the Father; the brightness of his Glory, and the ex-  
 press Image of his Person, for we shall see him as he  
 is, not through a Glass darkly, but then face to face;  
 with open face, beholding the Glory of the Lord, we  
 shall be changed into the same Image of Glory; the  
 Lord *Iesus Christ* shall change our vile Bodie, that it  
 may be fashioned like unto his Glorious Body; now  
 we are the Sons of God, and it doth not yet appear  
 what we shall be, but we know, that when *Christ* who  
 is our life shall appear, then shall we also appear with  
 him in Glory, and we shall be like him in our Soules;  
 for, if we have been planted together in the likeness  
 of his death, we shall be also in the likeness of his Re-  
 surrection, which God the Father, according to the  
 working of his mighty Power wrought in *Christ*, when  
 he raised him from the dead, and set him at his own  
 right hand in the Heavenly places, and hath raised us  
 up together, and made us sit together in Heavenly pla-  
 ces in *Christ Iesus*; and according to his abundant  
 Mercy

Mercy, begotten us again unto a lively hope, by the Resurrection of *Jesus Christ*, to an Inheritance Incorruptible and Undeiled, and that fadeth not away, reserved in Heaven for them, who are kept by the Power of God, to rejoyce indeed with *Christ* in joy unspeakable and full of Glory, which all they who first seek the Kingdom of God, and his Righteousness, may assure themselves of. But, such as invert the Order of *Christ*, that first seek the things of the World; and the Kingdom of God, and his Righteousness on the by; that take Earthly things for their Home, Heaven, Portion; and the Heavenly Glory for a Reserve; they forfeit, and will come short of this Glory, which will be their greatest misery; remaining the Children of the Devil, they shall be like him in Deformity and Damnation: *Christ* shall say to them on the left hand, at the Great Day, Depart from me ye Cursed, into Everlasting Fire, prepared for the Devil and his Angels: they who refused to be as happy as God would have had them, shall be as miserable as he can make them: the pain of loss, and the pain of sense, both which the Godly escape: the Ungodly shall feell in Hell Eternally. Who can imagine what a loss God and the Kingdom of Glory will be? and, Who can endure almost to hear of dwelling in Everlasting burnings? they that are Enemies to the Cross of *Christ*, whereby the World should be Crucified to them, and they to the World; whose God is their belly, whose Glory is their shame, who mind Earthly things, their end is to be punished with everlasting Destruction from the presence of the Lord, and from the Glory of his Power, for the suffering the Vengeance of Eternal Fire: How much better is it for every one of us, in the fear of God, to be obedient to this Heavenly Call, Counsel, Command, and Proclamation,

clamour, of our dear Redeemer the Lord *Jesus*;  
 seek ye first the Kingdom of God, and his Righteous-  
 ness, that we may be accounted worthy to escape all  
 these things, and to stand before the Son of Man in  
 his Glory? otherwise, How shall we escape the  
 Damnation of Hell, if we neglect so great Salvation?  
 See that we refuse not him that speaketh; for, if they  
 escaped not, who refused him that spake on Earth,  
 much more shall not we escape, if we turn away from  
 him that speaketh from Heaven. *Christ* speaketh yet  
 in his Word, and by his Ministers, who are his spokes-  
 men; he that heareth them heareth him; and, he  
 that despiseth them, despiseth him that sent them:  
 and, they that despise the God and Father of our  
 Lord *Jesus Christ*, shall be lightly esteemed. Be it  
 far from us to put *Christ* upon complaining of us, as  
 against his *Israel* of old; All day long have I stretch-  
 ed forth my hands unto a disobedient and gain-saying  
 People: least we hear him say, because I have called  
 and ye refused, I have stretched out my hand, and no  
 Man regarded; but ye have set at nought all my  
 Counsel, and would none of my Commands; I also  
 will laugh at your Calamity, I will mock when your  
 fear cometh as desolation, and your destruction com-  
 eth as a Whirlwind; when distress and anguish com-  
 eth upon you, then shall ye call upon me, but I will  
 not answer: they shall seek me, my Kingdom of  
 Grace, and Glory, but they shall not find me, nor it;  
 they shall ask, but they shall not have: they shall  
 knock, but it shall not be opened unto them: for that  
 they would none of my Counsel, they shall have none  
 of me or my Kingdom: but whoso hearkneth dili-  
 gently unto this Word of *Christ*, Seek ye first the  
 Kingdom of God, the Kingdom of Grace shall dwell  
 in them, and they shall dwell in the Kingdom of  
 Glory,

Glory, where they shall be for ever quiet from fear of evil; but then we are to seek it first, that is, early and principally, or chiefly in the morning of our Age, and in the morning, in respect of time; we must not dare to put off a Work of this weight, worth and moment, to the last moment, as too many do, with a Lord have Mercy upon us: our first and best time, the opportunity of time, all our dayes, is little enough to be spent in asking, that we may have in seeking, that we may find in knocking, till an abundant entrance be ministred and opened unto us into the everlasting Kingdom of our Lord and Saviour *Jesus Christ*. Seek we first the Kingdom of God above and before other things, as that which is most necessary for us so to do. That which is of the most, and greatest consequence, and necessity, should be first done above and before other things, which are less necessary; things indifferent, when they come in competition, must give place to things Necessary and Indispensable: It is not so necessary to our everlasting happiness, whether we be rich, or poor, high or low; as that we be holy, which must be, before we can be happy; and there is an absolute, and indispensable necessity of our being both holy and happy. Grace and Glory are so far from things indifferent, that they are the one thing needful, and therefore first to be sought, as not only necessary, but most excellent wisdom, which is Grace and Glory; and much more, even *Christ* himself, is the principal thing; happy is the Man that findeth Wisdom, for the Merchandise of it, is better than the Merchandise of Silver, and the Gain thereof than fine Gold; more precious than Rubies, and all the things that can be desired, are not to be compared to it; length of dayes, riches and honor, peace, plenty, and pleasantness accompany wisdom, which is a Tree of Life,



Life, to them that lay hold thereof, and happy is every one that retaineth Wisdom. God and Godliness only is profitable to all persons and things, having promise of the Life that now is, and of that which is to come; and are not things which are Spiritual and Eternal, and so absolutely necessary, yea infinitely necessary and profitable, not only for this, but the better life, to be preferred; and sought, before things Temporal; and the rather, because we have a promise of *Christ* to assure us, that if we seek first the Kingdom of God, and his Righteousnes, all these things shall be added unto us. If my Soul followeth hard after God, his Kingdom, Holiness, Righteousness, Faith, Charity, Peace, with them that call upon the Lord out of a pure heart; surely then Goodness and Mercy shall follow me all the dayes of my Life; yea, so sure, as when I walk in the Sun my shadow followeth me. The Lord God is my Sun, the Lord hath given me Grace and Glory; no good thing will he withhold from me, while I walk uprightly with him. Thus much by way of Exhortation and Excitation to Sinners: A Word to Saints, especially such as are Ministers, by one that am the least, that am not meet to be called a Minister, or Saint; be we exhorted and comforted, and charged, every one of us, that we walk worthy of the Lord unto all pleasing, who hath called us unto his Kingdom and Glory, and called us also with an holy Calling, according to his own purpose and Grace, into so high and honorable and holy Calling as the Ministry, which is both our General and Particular Calling, as having no other Work to do, save to make first our own calling and election sure; least that by any means, when we have Preached unto others, we our selves should be Cast-awayes: and then, to help others herein, Who is sufficient for these things?

We

We are, or should be, the Lights of the World, sent by *Christ*, the true Light, to turn Men from darkness to light: we are a Royal Priesthood, called out of darkness into his marvellous Light; God, who commanded the Light to shine out of darkness, hath shined in our hearts, to give the Light of the knowledge of the Glory of God in the face of *Jesus Christ*, if we be Ministers indeed: for, no Man taketh this honor to himself, but he that is called of God, as was *Aaron*: for we are not to Preach our selves, but *Christ Jesus* the Lord, and our selves the Servants of all for *Jesus* sake; handling the Word of God by Manifestation of the truth; Commending our selves to every Mans Conscience in the sight of God, which can never be so effectually done, until it please God, who separates us to the Work, also to call us by his Grace, to reveal his Son in us. How needful is it, that *Christ* be formed in them, who are to travel in birth until *Christ* be formed in others? It is the Gift of the Grace of God given unto us, by the effectual working of his Power, which makes us able Ministers of the New Testament, not of the Letter, but of the Spirit; for the Preaching among the Gentiles the unsearchable Riches of *Christ*, and to make all Men see what is the fellowship of the Mystery, which from the beginning of the World hath been hid in God, that the Gentiles should be fellow-heirs, and of the same Body, and partakers of his Promise in *Christ* by the Gospel. Moreover, it is required in Stewards of the Mysteries of God, who are to be accounted the Ministers of *Christ*, that a Man be found faithful. The faithful word is to be committed to faithful Men, who shall be able and apt to Teach others also, as they have been Taught of God; that they may be able by sound Doctrine, both to exhort and to convince the gain-sayers:

sayers. The Glorious Gospel of the blessed God is committed to every Ministers trust, who should be able to say with St. *Paul*, I thank *Christ Jesus* our Lord, who hath enabled me, for that he counted me faithful, putting me into the Ministry; that the Ministry be not blamed: no offence is to be given in any thing, but in all things are we to approve our selves as the Ministers of God, skilful in the Word of Righteousness; having, by reason of use, our Senses exercised, to discern both Good and Evil, that we may be found in the Faith, in the Doctrine of it, shewing uncorruptness, not as many, which corrupt or deal deceitfully with the Word of God, carried about with divers and with strange Doctrines, with every wind of Doctrine; but as of sincerity, consenting only to the Doctrine which is according to Godliness, and sound also in the Grace of Faith. Ministers, by whom others believe, ought themselves to be sound Believers, fervent and faithful Lovers one of another, perfectly joyned together in the same mind, and in the same judgment: Let us not therefore Judge one another any more, but judge this rather, that no Man put a stumbling block, or an occasion to fall, in his Brothers way; Let as many as be perfect, be thus minded, whereto they have already attained; let them walk by the same Rule, mind the same thing, and, if in any thing, any one be otherwise minded, God shall reveal in this way only, even this unto him, that we may, with one mind, and one mouth, Glorifie God, even the Father of our Lord *Jesus Christ*: Let us therefore follow after the things which make for peace, and things wherewith one may edifie another, who are to speak unto Men to Edification, and Exhortation, and Comfort; no corrupt Communication should proceed out of our mouth, who are Gods mouth to the People,

and

and the peoples mouth to God, but sound speech, that cannot be condemned; which is good to the use of edifying, that it may minister Grace unto our Hearers. Our Speech and Preaching is not to be with the enticing words of mans wisdom, but in demonstration of the Spirit and of Power; that the Faith of our Hearers may not stand in the wisdom of men, but in the power of God: For this end are Ministers to beseech the Brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that they strive together with them in their prayers to God for them, that he would open unto them a day of utterance, to speak the mystery of Christ, that they may make it manifest as they ought to speak; not as pleasing men, but God, which trieth their hearts, that so the Word of the Lord may have free course ( may run ) and be glorified, and they may come unto their people in the fulness of the blessing of the Gospel of Christ, keeping back nothing that is profitable, not shunning to declare unto them all the counsel of God, that they may be pure from the blood of all men, such an one was *Tychicus*, a beloved Brother and faithful Minister in the Lord to make known all things. And *Paul*, I have shewed you all things. Taking heed to themselves, to their Doctrine, and to all the Flock, over the which the Holy Ghost hath made them Overseers, teaching them publickly, and from house to house, not ceasing to warn every one night and day with tears, in meekness instructing those that oppose themselves, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, if God peradventure will give them repentance to the acknowledging of the Truth, that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. Ministers by whom also they believe, good Ministers of Jesus Christ, nourishing

rishing up their Flock in the words of Faith, and good  
 Doctrine, whereunto they have attained, gentle among  
 them, cherishing them even as a Nurse cherisheth her  
 children, so labouring as to support the weak, and com-  
 fort the feeble-minded, studying to shew themselves ap-  
 proved unto God, Workmen that need not to be  
 ashamed, rightly dividing the Word of Truth, to give  
 them their portion of meat in due season, among whom  
 they have gone preaching the Kingdom of God, instant  
 in season, out of season, reproving, rebuking, exhort-  
 ing with all long-suffering and doctrine, making mani-  
 fest the favor of the knowledge of Christ in every  
 place unto God a sweet favor of Christ in them that  
 are saved, and in them that perish, to the one the favor  
 of death, and to the other the favor of life, ruling them  
 well over whom the Holy Ghost hath made them Over-  
 seers, that they might remember and obey them who  
 have the Rule over them, submitting themselves, for  
 they watch for their Souls, as they that must give ac-  
 count, that they may do it with joy, and not with grief,  
 for that is unprofitable for them. These Elders that  
 rule well, especially they who labour in the Word and  
 Doctrine, are well worthy of double honour, both  
 countenance and maintenance; who feed the Flock of  
 God, which is among them as much as in them is, ta-  
 king the oversight thereof, not by constraint, but wil-  
 lingly, not for filthy lucre, but of a ready mind; neither  
 as being Lords over, or over-ruling Gods Heritage, but  
 Ensamples to the Flock, in Word, in Conversation, in  
 Charity, in Spirit, in Faith, in Purity, blameless as the  
 Steward of God, a Lover of Hospitality, apt to teach, a  
 Lover of good men, and good things, sober, vigilant,  
 just, holy, temperate, of good or modest behaviour, pa-  
 tient toward all men, one that ruleth well his own house,  
 having his wife and children in subjection, with all gravi-



by behaving themselves among them that believe holily, and justly, and unblameably, whereof they are Witnesses, and God also, even then when they have cause to think that God hath set them forth as it were appointed to death, and made them a spectacle or Theatre unto the World, and to Angels, and to Men, because they are Fools for Christ's sake, that others may be wise in Christ, weak and despised, that their people may be strong and honourable, being also content both to hunger and thirst, to be naked and buffeted, reviled, persecuted, defamed, and made the filth of the world, and the off-scouring of all things, and to have no certain dwelling place on Earth, that they may have a certain dwelling place in Heaven for ever. If Bonds and Afflictions abide or wait for the faithful Ministers of the Gospel, none of these things move them, neither do they count their life dear unto themselves, so that they may finish their course and their Ministry which they have received of the Lord Jesus, to testify the Gospel of the Grace of God; for what is their hope, or joy, or crown of rejoicing or glorifying; is not the sound conversion, and salvation of their Flock, even in the presence of our Lord Jesus Christ at his coming? Certainly they are their Crown and Joy, what manner of persons then above all others, ought Ministers to be, who are workers together with Christ, beseeching one another, who preach the Grace of God to others, that we receive not the Grace of God our selves in vain, giving no offence in any thing, that our Ministry be not blamed: but in all things, without vain-glory, commending or approving our selves as the Ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, and tossing to and fro, in labours, in watching, in fasting, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost,

Ghost, by Love unfeigned, by the word of Truth, by the Power of God, by the Armor of Righteousness on the right hand and on the left, by Honour and Dishonour, by evil Report, and good Report; as Deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet possessing all things; and whether we be, through many Tribulations, besides our selves, it should be for God; or whether we be sober, it ought to be for our peoples sake, we should give attendance to Reading, Praying, Studying, Meditation, Examination, Exhortation, giving our selves wholly to them, that our profiting may appear to all, taking heed unto our selves, and unto our doctrine, continuing in them; for in doing this, we shall both save our selves, and them that hear us. If the Glory of God indeed, the Salvation of our own Souls, and all theirs committed to our charge be our very end, in our patient continuance in well-doing, and suffering for Conscience and Righteousness sake, we are made manifest unto God, and may trust also to be made manifest in due time in the Consciences of all; having our selves a good Conscience, that whereas we are spoken evil of, as of evil doers, they may be ashamed that falsely accuse our good Conversation in Christ; for our rejoycing should be the testimony of our Conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the Grace of God, we have had our Conversation in the world, and more abundantly to them-ward, who are our care and charge in the Lord. Therefore my beloved Brethren of the Ministry, let us be stedfast, unmoveable, always abounding in the work of the Lord, and though *Israel* be not gathered, and we may seem to have laboured in vain, and spent our strength for nought, and

in vain, yet surely our judgment is with the Lord, and our work with our God, he shall be our strength, and we shall be glorious in the eyes of the Lord, forasmuch as we know that our labour is not in vain in the Lord.

If necessity be laid upon Ministers with a woe unto them, whatever they suffer, that preach not the Gospel, and eight woes to them who are Hypocrites, that say, but do not, *Matth. 23*. What necessity is there also that Christians do take heed whom they hear, what they hear, that they hear, and how they hear, that they may not be hearers only, but doers of the work, that they may be blessed in their deed. The Apostle exhorts, comforts, and chargeth every one (as a Father doth his children) that they would walk worthy of God, who hath called them unto his Kingdom and Glory, which is no more than that their Conversation be only as becometh the Gospel of Christ, putting off concerning the former Conversation, the old man, which is corrupt according to the deceitful lusts, that their Conversation be without covetousness, and so of all other worldly and fleshly lusts. The lust of the flesh, and the lust of the eye, and the pride of life, with all ungodliness, is to be denied; we are not only to abstain, but to flee from fleshly lusts which war against the Soul, not fashioning our selves according to our former lusts, when we were dead in Trespasses and Sins, walking according to the course of this world, according to the Prince of the power of the Air, the spirit that now worketh in the children of disobedience, among whom we all had our Conversation in times past, in the lust of our flesh, fulfilling the desires of the flesh, and of the mind, walking after the flesh; for they that are after the flesh are carnally minded, do mind the things of the flesh; so then they that are in the flesh, and live after the flesh, cannot

please God, cannot walk worthy of God unto all-pleasing; no man can serve two Masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. We cannot serve God and Mammon, their Commands are so contrary the one to the other, and therefore to walk worthy of God, is not to make provision for the flesh, to fulfill the lusts thereof, it is to walk honestly, or decently, as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, not in the lusts of concupiscence, not in the vanity of our mind, in fleshly wisdom, not to walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of scorers, or to walk in any way that is not good, but to abhor and eschew that which is evil, that they may walk with God; to walk with God in the name of the Lord our God, is to walk worthy of God; to walk before him as alwayes in his sight with a perfect and upright heart, not allowing in our selves, or indulging the least sin, but abstaining from all appearance of evil, as that which is only displeasing to God, and because it is so, and hating it upon that account, that we may walk in Christ Jesus, as we have received him to be the Lord our righteousness, trusting only therein for justification and salvation, and for our onely perfect pattern; for he that saith he abideth in him, ought himself also so to walk, even as he walked, who alwayes did those things that pleased his heavenly Father, herein leaving us an Example, that we should follow his steps who did no sin, neither was guile found in his mouth, he was so holy, harmless, undefiled, separate from sinners; as the Father gave him Commandment, even so did he. In the Volume of the Book of God, it is written of me, saith Christ, I delight to do thy Will, O my God, yea thy Law is within my heart. How willingly and patiently did he suffer

suffer for, & from sinners : O my Father, if it be possible, let this Cup pass from me ; nevertheless not as I will, but as thou wilt. Christ came from Heaven on purpose to suffer in our stead, and for our sakes, according to the Will of God ; he was wounded for our Transgressions, he was bruised for our Iniquities, the Lord laid on him the Iniquities of us all ; he was oppressed and afflicted, yet opened not his mouth, he was cut off out of the Land of the Living. It pleased the Lord to bruise him, to put him to Grief, to make his Soul an offering for sin ; that he might pour out his Soul unto death, he humbled himself, and became obedient unto death, even the death of the Cross. Christ also suffered for us, who his own self bare our sins in his own body, leaving us an example that we should follow his steps ; for it is the Will of God that we suffer for well-doing, for if we suffer with him, we shall also be glorified together. Christ his active and passive obedience for us, and our active and passive obedience for him, and for his Glory, is our way to Glory. How patiently did our Lord Jesus suffer from, then when he suffered for sinners ; when he was reviled, he reviled not again ; when he suffered, he threatned nor, but committed himself and his Cause to him that judgeth righteously. If when we do well and suffer for it, and for Conscience toward God endure Grief, suffering wrongfully, take it patiently, this is thank-worthy, this is acceptable with God : Ought not Christ to have suffered these things, and to enter into his Glory ? If we suffer, we shall also reign with him ; for we are called according to purpose, through the foreknowledge of God, and predestinate to be conformed to the Image of his Son in sufferings, and that we also as he, must through much Tribulation enter into the Kingdom of God ; forasmuch then as Christ hath suffered for us in the flesh, let us arm



our selves likewise with the same mind, by putting off the old man, and putting on the new man; he that hath suffered in the flesh, hath ceased from sin, that he no longer should live the rest of his time in the flesh, to the Lusts of Men, but to the Will of God; let us be followers of that which is good, who is he then that will harm us? but and if we suffer for Righteousness sake, let us not be afraid of their terror, neither be troubled. Let them, as Christ Jesus did, that suffer according to the Will of God, commit the keeping of their Souls to him in well doing, as unto a faithful Creator, which is to walk worthy of God, who hath called us unto his Kingdom and Glory, and if we be faithful herein unto death, will not be long ere he call us into his Kingdom of Glory, where we shall receive the Crown of Life, but then we must walk in the Spirit, and the Spirit will walk in us, which he promiseth to do, if we keep our selves from Idols, come out from among them, and be separated, and touch not the unclean thing; if we live in the Spirit, let us also walk in the Spirit, we cannot walk worthy of God, his Kingdom, of Grace and Glory, without walking in the Spirit. It is the Spirit, and walking in the Spirit, that makes us worthy or meet to be partakers of the inheritance of the Saints in light; it is only through the Spirit we do mortifie the deeds of the body, that we may live a life of Grace and Peace, and Joy; we are carnally minded by nature, and the carnal mind is enmity against God, not subject to the Law of God, neither indeed can be, which is death: nor can we be spiritually minded, which is Life and Peace, if so be that the Spirit of God dwell not in us; for as the body without the Spirit is dead, so the Soul without the Spirit of Christ is dead also; and they who are naturally or spiritually dead, cannot walk, we must be quickned and sanctified by the Spirit, before we can live or walk in the Spirit. To  
walk

walk in the Spirit, is to be spiritually minded, or of the mind of the Spirit; for as many as are led by the Spirit, or they that are after the Spirit, do mind the things of the Spirit; now the things of the Spirit are either spiritual or eternal, Grace or Glory; or what relates to it, which the minds of spiritual persons are taken up with, such are all holy duties commanded by the Spirit, and the fruit of the Spirit, which is in all Goodness and Righteousness, and Truth, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, &c. which constitute the divine nature in us, whereby we lead the divine life, which is our walking with God in the Spirit, or glorifying God in our Body and in our Spirit, which are Gods, walk we then in the Spirit, and we shall not fulfill the lust of the flesh, the lust of the eyes, nor walk in pride. To walk worthy of God, his Kingdom and Glory, is to walk in wisdom toward our selves; if thou be wise, thou shalt be wise for thy self, and towards them that are without, and to walk circumspectly, not as fools, but as wise, redeeming our time as we have opportunity to do good unto all men, especially labouring to be so wise, as to win Souls; for they that be wise Teachers, turn many to righteousness, and shall shine as the brightness of the firmament, and as the stars for ever and ever, the wise shall inherit Glory. To walk in Wisdom, is to understand what the Will of the Lord is, and to do thereafter; for a good understanding have all they that do his Commandments; it is to understand the way wherein we ought to walk, and to walk therein. The Wisdom of the prudent is to understand his way, which is Gods way; this was *Dauids* prayer, Teach me thy way, O Lord, and lead me in a plain path, cause me to know the way wherein I should walk, lead me in the way everlasting: and Gods promise, I will instruct thee and teach thee in the way which

which thou shalt go, I will guide thee with mine eye, and his performance, he led his people forth by the right way, that they might go to a City of habitation. Thou shalt guide me with thy counsel, and afterward receive me to glory, saith *David*: his practical resolution, I have chosen the way of Truth; I will run the way of thy Commandments, when thou shalt enlarge my heart. It is to behave our selves wisely in a perfect way, and to walk within our house with a perfect heart. To understand also the Work of God, his Work of Creation, Redemption, Providence and Grace, and to do with all our might, maugre all opposition whatsoever our hand findeth to do, whatsoever Gods Providence layeth before us, to go through with it, considering there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither we are all going: That we may be alwayes so doing, we had need to pray mightily to God, to teach us to number our dayes, that we may apply our hearts unto Wisdom. The Works of the Lord are great, sought out of all them that have pleasure therein, they are honourable and glorious, he hath made his wonderful Works to be remembered, known, taken notice of, admired and praised; God hath also ordained or prepared, that we should walk in good Works, then walk we in Wisdom indeed, when we are prepared and ready unto, and zealous to maintain every good Work. To walk worthy of God, is to walk in Faith, we walk by Faith, not by sight, Faith is our sight, the evidenee of things not seen, without which it is impossible to please God. To walk in Faith, is to live by the Faith of the Son of God, the life which we now live in the flesh. It is a continual coming to God, in the Name of Jesus Christ, till we come to God, a believing that he is, and that he is a rewarder of them that diligently seek him. It is also a daily receiving the Lord Jesus; and of his  
fulness

fulness receiving and Grace for Grace, that we should shew forth the praises or virtues of him who hath called us unto his Kingdom and Glory. To walk worthy of God, is to walk in love, as Christ hath also loved us; to love God and one another, as Christ hath set us an example, and given us a Commandment: This is his Commandment, that we should believe on the Name of his Son, and love one another, as he gave us Commandment. Our walking in Faith, is that we might walk in Love, Faith worketh by Love, Faith unfeigned worketh Love without dissimulation. Let us not love in word, neither in tongue, but in deed and truth; not a talkative love, but an active, vigorous, faithful, fruitful love, is acceptable both to God and man; even the love that is kind, and thinketh not evil, is not easily provoked, like unto Christ's Love, which he shewed evidently in his active and passive obedience, doing good to all men, not being weary in well-doing, especially unto them who are of the household of Faith, loving all Saints as Saints, imitating Christ as in his active, so in his passive obedience, suffering with them and for them, with all long-suffering and patience, being their Brethren and Companions in Tribulation, and in the Kingdom and Patience of Jesus Christ, for the Word of God, and for the Testimony of Jesus Christ. Hereby perceive we the Love of God, because he laid down his Life for us, and we ought to lay down our Lives for the Brethren; we love not the Brethren, if we love our Lives better than them. This is Love, that we walk after the Commandment of Christ; they that walk worthy of God, walk in the Wayes of his Commandments, with and before the Lord humbly, obeying from the heart that form of Doctrine which he delivered them, that they may serve him thereby in newness of Spirit, and in newness of Life; they who would enter into Life, must thus keep the

the Commandments; for blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates of the City.

Is there then a Kingdom of Grace and Glory? Is it purposed, prepared, purchased, promised and reserved in Heaven for us? Have we a real interest in, and a true Title to this Kingdom? O let the high praises of God then be in our hearts, in our lips, and in our lives, who hath called us unto this Kingdom and Glory! Let *David's* resolution and practice be ours, I will sing unto the Lord as long as I live, I will sing praises unto my God while I have any Being, every day will I bless thee, and I will praise thy Name for ever and ever. Bless the Lord, O my Soul, and all that is within me, bless his holy Name; his Heart, and Tongue, and Life were fixed and prepared for this blessed Work, called therefore the sweet singer of *Israel*. My heart is fixed and prepared, O God my heart is fixed, I will sing and give praise; I will greatly praise the Lord with my mouth; he prays that he may praise: O Lord open thou my lips, and my mouth shall shew forth thy praise; his whole Life and Conversation nothing else but a continual Hymn to God. How fearful was he to sin; O let me not wander from thy Commandments, refraining his feet from every evil Way, that he might keep the Word of God, hating every false Way, rejoicing in the Way of his Testimonies, as much as in all Riches; inclining his heart to perform his Statutes alway, even unto the end. Was it *David's* Duty, Delight, and Work to be still praising God, and is it not ours? Have we not, or may we not have as great reason and occasion to bless God as he? every one that will may have God and Christ, and Grace and Glory, to praise and bless God for as his portion and happiness for ever. If every one of us with

*David*



*David* could say, Whom have I in Heaven but thee? and there is none upon earth that I desire besides thee. He may also say when his flesh and his heart faileth him, God is the strength of his heart, and his portion for ever, which is matter great enough to praise the Name of God for with a Song, and magnifie him with Thanksgiving. It is the silent Work of all the Works of God to praise him passively, and the highest duty of Saints to bless him actively: All thy Works shall praise thee, O Lord, and thy Saints shall bless thee. *David* calls upon the whole Creation to pay this homage of praise to God as their duty and Gods due: Praise ye the Lord from the Heavens, praise him all Angels, all Men, Kings of the earth, and all People, Princes, and all Judges of the earth, both young Men and Maidens, old Men and Children, Sun, Moon and Stars, Earth, Sea, let them praise the Name of the Lord, for his Name alone is excellent, his Glory is above the Earth and Heaven, his glorious Name is exalted above all blessing and praise. O the Treasures of Excellencies that are in God, in every one of his unsearchable Names, his Word, and his wonderful Works, his Works of Creation, Redemption, Providence, &c. which are external; of Election, Predestination, Justification, Adoption, Regeneration, Sanctification, Consolation, which are internal, and the everlasting Kingdom of Glory, matter for eternal praises. Great is the Lord, and greatly to be praised, and his greatness is unsearchable, so are all his other Attributes. God is especially to be praised in his Sanctuary; every one there, is to speak the praises of the glorious honour of his Majesty, and the glorious Majesty of his Kingdom. Glorious things are spoken of God in his Kingdom of Grace, and more glorious things, here unutterable, are spoken in the Kingdom of Glory. Behold now is the accepted time to prepare and tune our hearts, tongues

tongues and lives in the Kingdom of Grace; for this  
 Duty and Work of praise in the Kingdom of Glory;  
 what is it to glorifie God, but to praise him, whose of-  
 fereth praise, and ordereth his Conversation aright, glo-  
 rifieth him. It is meerly for want of the knowledge of  
 God and Jesus Christ, and him Crucified, and our unac-  
 quaintedness with the glorious excellencies of this King-  
 dom of God, which is a Kingdom of Grace and Glory,  
 and our interest in it, that we speak no more of the  
 glory of this Kingdom, and glorifie God no more by  
 speaking to our selves in Psalms and Hymns, and spiri-  
 tual Songs, making melody in our hearts unto the Lord,  
 giving Thanks alwayes for all things unto God and the  
 Father, in the Name of our Lord Jesus Christ. Were  
 all in these Kingdoms Eye-Witnesses of the Majesty of  
 our Lord Jesus Christ, and Ear-Witnesses, as *Peter*, and  
 others were, of his receiving from God the Father honor  
 and glory, when there came such a voice to him from  
 the excellent glory, This is my beloved Son, in whom I  
 am well-pleased; I say, Were these things ever before  
 our eyes, and ever sounding in our ears, there would  
 certainly be more seeking and praying, and praising God  
 for this Kingdom of God, which contains all the glory  
 we can possibly want, or wish, than now there is: Have  
 we not a more sure Word of Prophecie, whereunto we  
 should all of us do well, that we take heed, as unto a  
 light that shineth in a dark place, until the day dawn,  
 and the day-star arise in our hearts. Do we not say that  
 the whole Word of God is true? Is there any that pro-  
 fessedly deny a future state of glory? Why do we not  
 all bless God for it, till we bless God in it? Let every  
 one then that hath understanding, sing praises to God,  
 sing praises, sing praises to our King, sing praises, for  
 God is the King of all the earth, and the King of glo-  
 ry, sing we praises with understanding. Our Tongue in  
 Scri-

Scripture is called our glory; therewith bleſs we God; even the Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in heavenly places, or things in Chriſt, which is the beſt uſe we can put it to. If we be ſtrangers to this heavenly duty of ſinging praises to God in our hearts and houſes with our glory, it is much to be feared, that as our chief end is not the glory of God, by our not glorifying God, ſo our laſt end will not be glory with God; without controverſie it is the duty that is moſt pleaſing to God, as it is moſt commanded by him, and practiſed inſtantly by the perfectest Saints. The holier any man is the more in prayer, and the moſt in praise; evening and morning, and at noon *David* prayes unto God, ſeven times aday doth he praise him. Hypocrites can pray, Saints only do bleſs and praise the Lord. The good and old way of ſpeaking to God our ſelves, and one another in *Pſalms* and ſpiritual Songs, is much given over in theſe Kingdoms. The good Lord give us Repentance, that this ſin be not laid to our charge. We have loſt very much of the ſpecial preſence and providence of God, by our neglect herein; our Prayers are not heard and answered for want of our ſolemn Praises. We obtain mercy by our Prayers, and keep them by our Praises. It were well if one inten with a loud voice glorified God for thoſe daily mercies they receive from God. There are not found that return to give glory to God, after mercies received from God, ſave ſome few ſtrangers. What are our hearts and lips, and lives good for elſe, but to warble out in ſpiritual Songs the praises of him who hath called us out of marvellous darkneſs, into his marvellous light. The glad tydings of a Kingdom of grace and glory, ſhould open our hearts to pray to God to open our lips, that our mouths may ſhew forth his praises; which that all may do, let the Word of Chriſt dwell

dwell in us richly, in all Wisdom, teaching and admonishing one another in Psalms and Hymns, and spiritual Songs, singing with grace in our hearts to the Lord; and whatsoever we do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God and the Father by him, and above all for himself, and the Kingdom of God and his Righteousness. For Counsel and Consolation, and I conclude:

Our honourable Magistrates and reverend Ministers who are taught of God, that are Counsellors themselves of Peace, and seek the Peace and Prosperity of Church and State, I neither need nor dare give them one Word of Advice in this matter; only taking the liberty and boldness, by way of Petition, most humbly to desire them who have obtained so great mercy to be the heirs of grace and glory, that they would, according to the Power and Prudence, Wisdom and Goodness which God hath graciously and liberally given them, improve it to the very utmost, that if it were possible our most gracious and excellent Majesties Three Kingdoms may become the Kingdoms of our Lord, and of his Christ; not by Profession only, but in very Deed and in Truth: For the Kingdom of God is not in Word, but in Power; since God our Saviour would have all men to be saved, and to come to the knowledge of the Truth; and because he can swear by no greater, doth swear by himself, As I live, saith the Lord God, I have no pleasure in the death of the Wicked, but that the Wicked turn from his Way, and live; Turn ye, turn ye from your evil Wayes, for why will ye dye? and now commandeth all men everywhere to repent. Why should not first of all Supplications Prayers, Intercessions, and giving of Thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty, which is good and accep-

Acceptable in the sight of God our Saviour, and I also heartily believe will be well-pleasing to our most Gracious King, and all in Authority, having laid so large and sure a foundation of Peace to build as large a Kingdom of godliness and honesty upon. It is in your power to compel every capable Subject in these Kingdoms, to seek first the Kingdom of God, and his Righteousness, and to thrust Labourers into this Harvest; for the Harvest is great, and the Labourers are few, for the turning of every one unto Righteousness; the unlimited Love of God; who hath so loved Mankind, the general Redemption of the whole World by the precious blood of Jesus Christ, the promise of the universal Spirit of Christ, the freeness and fulness of the Covenant of Grace, which if the Lord please I shall have occasion fully to handle in my Book of Scriptural Oracles; and the express Command of Christ, Go ye into all the World, and preach the Gospel to every Creature, the promise of his presence and assistance, his own practice, and the practice of the primitive Preachers, in publishing through the World the glad Tidings of the Gospel of the Kingdom of God, are motives and encouragements great enough to put Magistrates and Ministers upon endeavouring an universal Conversion, Reformation and Salvation among all their People. O could our King and Governors be instrumental to bring these Kingdoms, so to seek till they find a Kingdom of grace and glory, what an exceeding eternal weight of glory would the King of glory crown them withall for their labour of Love at the last and great day: Hearken to a King speaking from the King of Kings; Be wise now therefore O ye Kings, be instructed ye Judges of the earth, serve the Lord herein with fear, and rejoyce with trembling. Let the Kings of the earth set themselves, and the Rulers take counsel together for the Lord, and



for his Anointed, saying, Let us break the bands of Wickedness, and cast away the cords of our Iniquities from us: Let us exalt the King of Kings upon his holy hill of *Zion*, that the Heathen may be his inheritance; and the uttermost parts of the earth may be his possession, and all Nations whom he hath made may come and worship before thee, O Lord, and glorifie thy Name. Let our most excellent King *Solomon* be first herein, who is a King of Peace, that came into his Kingdom in Peace, rules in Peace, will dye in Peace, and enter into that Peace which passeth all understanding: If he follow Peace with all men, and Holiness, without which no man shall see the Lord. His establishing a great Peace amongst us, constrains me to believe he will be a means of raising a holy War through his Kingdoms and Dominions against Sin, Satan, and the World, for the glory of God, and the everlasting good of many a poor yet precious Soul, so that all our contentions and mutual devourings shall end in a holy, amicable contending earnestly for the Faith of the Gospel, that we may stand fast in one Spirit, with one mind, and one mouth, glorifying God even the Father of our Lord Jesus Christ, receiving one another as Christ also received us to the glory of God; than which, what can be more pleasing to God, honourable to our selves, creditable to Religion, profitable and comfortable to His Majesties Three Kingdoms? If there be joy in the presence of the Angels of God over one Sinner that repenteth, what joy will there be in Heaven over all the Sinners in these Kingdoms that repent? The Lord our God in the midst of us will be mighty to save us, he will rejoyce over us with joy, he will rest in his love, he will joy over us with singing, if as Brethren, being called unto liberty, we use not our liberty for an occasion to the flesh, but by love serve one another; for all the Law

is fulfilled in one word, even in this, Thou shalt love thy Neighbour as thy self; but if we bite and devour one another, let us take heed that we be not consumed one of another. And it shall come to pass, that as the Lord rejoyced over us to do us good, so the Lord will rejoyce over us to destroy us, and bring us to nought; which will assuredly come to pass, if we bless our selves in our hearts, saying, We shall have peace, though we walk in the imagination or stubbornness of our hearts, to add Iniquity to Iniquity, the Lord will not spare, but his anger and jealousie shall smoke against us, and all the Curses written in his Book shall lie upon us, and he will blot out our names from under Heaven: Cursed also is every one that doth the Work of the Lord negligently or deceitfully. But I am persuaded better Things of you, and Things which accompany Salvation, and that we are not of them who draw back unto perdition; but of them that believe to the saving of our Souls. Let us take heed, lest there be in any of us an evil heart of unbelief, in departing from the living God, but exhort one another daily while it is called to day; lest any of us be hardened through the deceitfulness of sin, looking also diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled; for we are made partakers of Christ; if we hold the beginning of our confidence stedfast unto the end, and also of his Kingdom of glory, for the securing whereof these plain Directions are absolutely necessary to be put in practice.

I. That all Sins be avoided and hated, especially Unbelief, Pride, Covetousness, Carnality, Lying and Hypocrisie.

II. That all the Duties of Holiness be rightly, zealously

iously and constantly performed both publick and private.

III. That all the Graces of the Holy Spirit be had and exercised.

They who would set themselves in earnest to seek the Kingdom of God, must heartily set themselves against all sins; stand in awe and sin not, while you are seeking, if you would find this Kingdom. Seek the Lord while he may be found, call upon him while he is near; but then it follows, Let the Wicked forsake his Way, and the Unrighteous, who is a man of Iniquity, his Thoughts, and let him return unto the Lord, who will have mercy upon him; but then he must have nothing to do with Sin, who will have any thing to do with God and his kingdom, otherwise God will have nothing to do with him; the wages of Sin is not Heaven, but hell; every final impenitent, unbelieving Sinner, is to be shut out of Heaven, and shut up in Hell to all eternity. Sinners, you must quit your state, and course, and way of sin, before you can enter the state of Grace, or walk in the way of Life; Grace and Glory are inseparable, so are Sin and Hell. O have nothing to do with any the least, yea, the very appearance of evil, as near as you can, except to hate, abhor, leave and loath it, and your selves for it, as ever you hope to speed in this most important duty, of seeking first the Kingdom of God, and his Righteousness; more especially, let Unbelief, Pride, Carnality, Covetousness, Lying and Hypocrisie be abandoned and abhorred, as the root and source, and spawn of all other abominations. These are the Master evils that hinder men from being and doing good: We must be negatively, before we can be positively holy; Wash ye, make ye clean, put away the evil of your doings from before  
mine

mine eyes; first cease to do evil, then learn to do well, &c. If we would cease from evil, we must take heed of the evil of Unbelief in the heart, which is a sin that giveth every Truth of God the Lye. Every one that believeth not, goes about to make God a Lyar. The very Word of the Scripture is, He that believeth not God, hath made him a lyar, because he believeth not the Record that God gave of his Son; as Faith is a coming to God by Jesus Christ, so Unbelief is a departing from the living God. Otake heed of it, as also of the sin of Pride, which is a lifting and setting up our Wisdom and Will, against the Wisdom, Will, Word, Way and Work of God, preferring our own Honor before Gods Glory. Pride was the first and worst sin that could be committed virtually, and interpretatively it is all iniquity; as all sinners were in one, and came from one, so all sins are summed up in this one, namely Pride, which is the Parent of all other abominations. The onely sin that is so sinful. This was the sin that made good Angels Devils, and our first Parents and us evil, like unto them, yea, only evil, and that continually; by it we have lost God, our selves, our knowledge of him, all our righteousness and true holiness, and all the happiness of Heaven; it is so desperate a sin, that it will not suffer any one to seek after God, his Grace and Glory. The wicked, through the pride of his countenance, will not seek after God, he will be happy without God. In seeking first the Kingdom of God, and his Righteousness, O seek first to be delivered from the pride of heart and life: otherwise you may ask and not have, seek and not find, knock and it shall not be opened unto you. Covetousness, which is Adultery and Idolatry, a loving and desiring after the World, and the things of the World so inordinately and overcarefully, as both to neglect, and make light of the things of God which are above.

The Covetous, whom the Lord abhorreth, his prayer and practice is, Lord, Who will shew us any good? his Labour is only for his mouth, and therefore his laying up much Goods for many years, is to take his ease, eat, drink, and be merry; he is one that layeth up Treasure for himself, not caring to be rich towards God. O take heed, and beware of Covetousness; for a Mans Life consisteth not in the abundance of the Things which he possesseth: And let our Conversation be without Covetousness, content with such Things as we have, seeking first the Kingdom of God, and his Righteousness, and all these Things shall be added unto us; for the Lord hath said, I will never leave you, nor forsake you: Covetousness is but for Carnality; it caters for the flesh, making provision for it, satisfying it in the Lust thereof. The carnal mind is enmity against God, not subject to the Law of God, neither indeed can be. The Lust of the Flesh, and the Lust of the Eyes are great Eye-sores to Religion, and great Impediments to our seeking first the Kingdom of God, and his Righteousness. If we would be spiritually minded in seeking those Things that are above, we must not be carnally minded, in seeking great Things for our selves here below. We can never fight the good Fight of Faith, or take the Kingdom of Heaven by violence, without abstaining and flying from fleshly Lusts, which War against the Soul. Fleshly persons, who live after the Flesh, in the Lust of Uncleanness, can never be valiant Volunteers to fight under the Banner of Christ, for the conquering of Sin, Satan and the World, which must first be done, before the Kingdom of Heaven be taken. The Flesh doth lust against the Spirit, and the Spirit against the Flesh, and these are so contrary the one to the other, that we cannot do the Things we should, while we walk in the Flesh. Let us not therefore walk according



ing to the Flesh, or War after the Flesh, for the Weapons of our Warfare are not carnal. Let not us be carnal, but spiritual, putting on the whole Armor of God, which will be mighty through God to the pulling down of strong holds, and mortifying the deeds of the Body, namely fleshly Lusts, which War against the Soul, that in all Things we may be more than Conquerors, through him who loves us, even our Lord Jesus Christ, by whom the World is crucified unto us, and we unto the World, as also the Flesh; for they that are Christs, have crucified the Flesh, with the Affections, Passions, and Lusts, by whom also we resist and overcome the Devil; for he was made Partaker of Flesh and Blood, that through death he might destroy him that had the power of death, that is the Devil. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil, the Works of the Flesh, which are manifest to be Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Pride, Covetousness, Hatred, Variance, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings. Now they which follow such Things, can neither seek or ever hope to inherit the Kingdom of God.

Lying is another sin which in a special manner is to be hated and avoided by us, if indeed we will set our selves heartily to seek the Kingdom of God; which is the uttering of an untruth with an intent and purpose to deceive, a sin that transforms men into Devils: They who are given to Lying, are of their Father the Devil, who abode not in the Truth, because there is no Truth in him; when he speaketh a Lye, he speaketh of his own: for he is a Lyar, and the Father of it. A lying Tongue is one of the seven Things the Lord hates, and is an abomination to him: Lying Lips are an abomination to the Lord, and therefore a righteous man hateth

Lying; but they that deal truly, are Gods delight, and God is their delight; they that delight in the Lord, he will give them the desire of their hearts, for the prayers of the upright are his delight: But they who delight in Lyes, who bless with their mouth, but curse inwardly, without Repentance, are to be cursed eternally. The fearful and unbelieving, and all Lyars, shall have their part in the Lake which burneth with Fire and Brimstone, which is the second death. Let none who seek this Kingdom of God be like the Devil, a Lyar, but like God, who cannot lye. Let us fear to lye to the Holy Ghost, or to lye of, or to lye to one another by the example of *Ananias* and *Saphira*, who were struck dead with a Lye in their mouth: Wherefore with *David*, Let us hate and abhor Lying, and putting away Lying, speak every man Truth with his Neighbour; for he only that speaketh the Truth in his heart, is of the Generation of them that first seek the Kingdom of God, and his righteousness; that seek and shall see the face of the God of *Jacob*. Take we heed also, and beware of the Leaven of Hypocrisie professing what we mean not to practise, pleasing our selves with a form of knowledge and godliness, denying the power of it. Hypocrites, they say, but do not; they pray, but practise not; believe, but live not as they believe; they are Covenant makers, but not Covenant keepers; drawing near the Lord with their Mouths, and honouring him with their Lips, but removing their Heart far from him; with flitting Lips, and with a double Heart, do they speak to God and man; there can be no faithfulness in their Mouth, for their inward part is very Wickedness: the Prayers and other Duties of such wicked men, are an abomination to the Lord. Whatsoever is done in the great business of Salvation, is to be done heartily, as to the Lord, and not unto men. If any man speak, he is

to speak as the Oracles of God, not as pleasing men, but God, which tryeth the Hearts, that God in all Things may be glorified through Jesus Christ; able with the Holy Apostle to call God to Witness, that neither at any time useth he flattering Words, for a Cloak of Pride, or Covetousness, nor of men seeketh he Glory, but whether he eats, or drinks, or whatsoever else he doth, the Glory of God is sure to be at the end of it, his own Salvation, the pleasing of all men in all Things, not seeking his own profit, but the profit of many, that they may be saved; which no worldly, fleshy Hypocrites can say, who receive honour one of another, and seek not the honour that cometh from God onely; so desirous are they of Vain-glory: For they that are such, serve not our Lord Jesus, but their own Belly; and by good Words, and fair Speeches, deceive the hearts of the simple, but themselves most and worst of all, while in opposition to the Glory of God, which should be their highest and chiefest end, and their onely aim, the honouring, pleasing and enriching themselves, by unlawful wayes and means, is their end and business. These double-minded, double-tongued, and double-dealing Hypocrites are far from the Kingdom of God; lay aside first Hypocrisie, and desire Truth in your inward parts; then first seek the Kingdom of God, and his righteousness, with desirous expectation to find it. Be sure none of these forementioned Evils be your peculiar bosome beloved sins, search out your own sin, keep your self from your iniquity, if you would have good success in seeking first the Kingdom of God.

II. Let us put off, and put away far from us these, and all other sins, in the fear of God, or all our seeking the Kingdom of God will be but labour in vain. Sinners, God calls Heaven and Earth to record against you this day,

day, that he sets before you Life and Good, Death and Evil, Blessing and Cursing, and desires you to choose Life, even eternal Life: O choose not Sin and Death before it. Let my counsel be acceptable unto you, break off your sins by righteousness, and the iniquity of your covetousness, by shewing mercy to the Poor, lest God be wroth, smite you, and hide himself from you: but rather seek good, and not evil, that ye may live; be not faithless, but believe God upon his Word, Seek ye me, saith God, and ye shall live. Their heart shall live that seek God, his Kingdom and Righteousness, in the use of all his holy means, which I need but almost to name, they are so often insisted upon, but too seldom, duly practised, as namely:

1. Hearing the Word preached in season and out of season instantly, as Ministers are to preach it with solemn Preparation; Intention, Retention, and a loving Affection in the hearing of it, turning every Truth and Duty you hear into practice without delay; for not the hearers of the Law, but the doers are justified and blessed in their doing.

2. Frequent Fasting, frequent Praying and Watching thereunto with all perseverance, and supplication for all men, that they may be saved, and come to the knowledge of the Truth, which is our striving to enter in at the strait Gate; Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it, even of them who seek to enter in, and are not able, because not willing to be at the pains and patience which is necessary to the finding the narrow Way, and walking in it, till they be meet and worthy to enter in at the strait Gate; there is no pulling down of strong Holds, casting down Imaginations or Reasonings, and every high thing that exalteth it self against the knowledge of God, or bringing into captivity every thought

to the obedience of Christ, and the Laws of his Kingdom, but by this good old way of Fasting, Praying, and watching to purpose; every man that striveth for the mastery, especially of spiritual enemies, is to be temperate in all things; some do it to obtain a corruptible Crown, we an incorruptible: If we would so run as to obtain, so fight as to overcome, we must keep under our body, and bring it into subjection, that our Old Man being crucified, the body of sin may be destroyed, that henceforth we should not serve sin, lest that by any means, when we have done all save this which is the main, we our selves should be everlasting Cast-awayes; better the body of the flesh, and the body of sin be destroyed in the severest way of duty, than the soul be for ever lost in a way of sin, how pleasing soever to the flesh: Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into Life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire; by Fasting, Praying, and watching, Heaven suffereth violence, and onely the violent take it by force. Holy Fasting, especially alone and by our selves, Prayer without ceasing, keeping our Hearts, Lips and Lives with all diligence, by circumspect watchfulness from sin, and all occasion and temptations thereunto, are Gods gracious means appointed us for the obtaining of Grace and Glory.

3. Reading, searching, and meditating of the Holy Scriptures day and night, that the Word of Christ may dwell richly in us in all Wisdom, with fervent and faithful Prayer before and after the duty, for the Spirit of Truth to sanctifie us through the Truth; duties much neglected both in Families, and in our private communion with the Lord, and I fear by too many of us slightly, indifferently, and indiligently done. Were the Word  
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of God read, searched and meditated daily by us as it ought to be, it would make us wiser for our selves in all respects than we are; it is able to make even Children that exercise themselves therein, wise unto salvation. It is very great pity, and a very great sin it is, that every one that cannot, doth not learn to read, and every one that can doth not walk in Wisdom, redeeming his time to search these Sacred Records day and night, in which he thinks he hath eternal life. I make no doubt, but our most Gracious Sovereign the King, and Governors will, out of their Christian Wisdom, Care, Zeal and Charity, which in many things they have manifested, take order also, that all who are capable, both young and old in these Kingdoms, may be diligently taught to read the Holy Scriptures, that they perish not for want of knowledge, that so the good Word of God may be daily read publickly in all Families with Prayer and Praise, to the Praise and Glory of God, the Increase and Advancement of the Kingdom of Christ, and their own immortal Honour: Which I daily pray may come to pass, and am in a longing expectation of, as knowing, there is Wisdom, Wealth and Willingness, Power and Prudence, every way Ability and Opportunity in you, our Governors and Counsellors, for the accomplishing and effecting so great and good, and necessary and pious a Work; besides the many Thousands that wait for your Call, Command, Counsel, Countenance and Encouragement to assist herein; which labour of Love to so many perishing Souls, will never be forgotten by the Lord; and the administration of this Service, will not only supply the want of Saints, but will be abundant also by many Thanksgivings unto God. Now the Lord make all Publick Persons in Church and State Publick spirited herein, that the fruit of Righteousness may be sown in Peace, by them that make Peace to the Glory of God,

God, and the Publick Good. Were the Law and Gospel, which is not to depart out of our mouth, read and meditated therein day and night by us all, high and low, rich and poor, &c. that we might observe to do according to all that is written therein; this would make our way prosperous, then we should do wisely, and have good success, especially in seeking the Kingdom of Grace and Glory, which is our best Wisdom to do, every one for himself, and each for other, till we find it, and attain it. Whosoever delights in the Law of the Lord, and in his Law doth meditate day and night, shall be like a Tree planted by the Rivers of Water, that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper; the universal faithful practice of these duties would, through the blessing of God, do Wonders among us.

4. Examining our selves frequently and seriously by the Law and Gospel, what effect they have had upon us as to the change of our state from sin to grace, from death to life; and whether our hearts and lives are so sound in Gods Statutes, that we have respect to all his Commandments, that we may never be ashamed. Without this constant practice we cannot know our selves: Know ye not your own selves, saith the Apostle, how that Jesus Christ is in you, except ye be Reprobates. How shall we know our selves to be elect or reprobate, why examine your selves, prove your own selves. If we wholly neglect, or negligently perform this duty, we may then certainly conclude our selves to be Reprobates. What are all the marks and signs for tryal of our everlasting state, laid down in Scripture for, but that we might know our selves by them, whether we belong to God, or the Devil; and whether we are going to Heaven, or Hell. Without this careful, constant examination, trying and proving, a man may think him-  
self

self to be something, when he is nothing, and so deceive himself, and others: Not every one that saith Lord, Lord, shall enter into Heaven. Many will say to Christ on that great day of examination, Lord, Lord, have not we prophesied in thy Name, and in thy Name have cast out Devils? And in thy Name done many wonderful Works? To whom he will profess, I never knew you, depart from me ye that work iniquity. Let every man therefore examine himself, and prove his own Work, and then shall he have rejoycing in himself alone, and not in another; then shall he not dare to speak of any of those things which Christ hath not wrought in him to the Law, and to the Testimony, if he speak not according to this Word, it is because there is no light in him. If every one that doth evil, and he that doth truth, would come to the light, it would make manifest whether their deeds were wrought in God or no: All things that are reprov'd or discovered, are made manifest by this light, for whatsoever doth make manifest is light; were this duty well managed, more would go to Heaven, and fewer to Hell.

5. Conferring, talking, communing and reasoning together in love concerning the things of the Kingdom of God, would be a happy means to help one another in seeking to find it: Too often our words in Preaching, praying and praising to them that hear us, seem but idle Tales, and are not believed, till this Christian duty of Communication be frequently exercised. Here we have liberty to speak to one anothers capacities and necessities, we could not hear one another reasoning of Righteousness, Temperance, Death, Judgment, Heaven and Hell to come, but our hearts would burn within us, for Christ himself would be one amongst us, as with his Disciples at *Emmaus*, talking with us, and opening to us the Scriptures; so that our coming and communing

together, would certainly be for the better, and not for the worse ; for this end, to revive the duty of Christian Conference, I do fully purpose, by the Grace of God, as I have begun to bring the Holy Scriptures under such Heads, that the Word of Christ may dwell richly in all wisdom in young and old, that will exercise themselves herein with delight and meditation day and night ; for the accomplishing whereof, the Prayers of all fearing God are again humbly and earnestly desired and expected.

8. Teaching Children early to read and know the Holy Scripture, Training them up, or Catechising them in the first Principles of the Oracles of God, and all others who have the like need that are but Children in knowledge, is another excellent means to increase the Kingdom of Christ. How many unprofitable, dull Hearers are there in these Kingdoms, which, for their time ought to be Teachers, have need that one teach them again which be the first principles of the Oracles of God ; that, to their shame be it spoken, have not the knowledge of God, nay, that say to God and their Teachers whose lips should keep knowledge, and they should seek the Law at their mouth ; for they are the messengers of the Lord of Hosts, depart from us, for we desire not the knowledge of thy wayes. These have double necessity of counsel, care, and compassionate compulsion both from Civil and Ecclesiastical Authority, to learn, to know their duty, danger and necessity, if God peradventure will give them Repentance to the acknowledging of the Truth, that they may recover themselves out of the snare of the Devil, who asethen alive as captive by him at his will. The Harvest truly is plenteous, but the Labourers are few ; pray we therefore the Lord of the Harvest, that he would send forth Labourers into his Harvest, such as will preach not them.

themselves, but Christ Jesus the Lord, and themselves the servants of all for Jesus sake; servants that will not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves till their eyes be opened, and turned from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Christ. The work of Conversion and Reformation will never happily go on, till the counsel of that most Reverend, Learned and Godly Bishop *Usher*, be universally, diligently, zealously, and constantly put in practice both in Churches and Families, which being apposite to my purpose, I have here Transcribed.

Your Majesties care can never be sufficiently commended in taking order that the chief Heads of the Catechism should in the ordinary Ministry be diligently propounded and explained unto the People throughout the Land, which I wish were as duly executed every where, as it was piously by you intended. Great Scholars possibly may think that it standeth not so well with their credit, to stoop thus low, and to spend so much of their time in teaching these Rudiments, and first Principles of the Doctrine of Christ; but they should consider, that the laying of the foundation skilfully, as it is a matter of the greatest importance in the whole Building, so it is the very Master-piece of the whole Building: 1 Cor. 3. 10. *According to the Grace of God which is given unto me, as a wise Master Builder I have laid the foundation*, saith the great Apostle. And let the Learnedst of us all try it whenever we please, we shall find that to lay this Ground-work rightly, (that is, to apply our selves to the capacities of the common Auditory, and to make an ignorant man understand these mysteries in some good measure) will put us to the  
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tryal of our skill, and trouble us a great deal more, than if we were to discuss a Controverſie, or handle a ſubtle point of Learning in the Schools; yet Chriſt did give as well his Apoſtles, and Prophets, and Evangeliſts, as his ordinary Paſtors and Teachers, to bring us all, both Learned and Unlearned, unto the unity of this faith and knowledge; and the neglecting of this, is the frustrating of the whole work of the Miniſtery; for let us preach never ſo many Sermons to the People, our labour is but loſt as long as the foundation is unlaid, and the firſt principles untaught, upon which all other Doctrines muſt be builded. Thus far the worthy Biſhop, in his Sermon before King *James* at *Wanſted*.

7. Often remembring and real renewing our Covenant with God, whenever the Holy Sacraments are adminiſtered. Baptiſm is but to be adminiſtered once, but we are ſolemnly and frequently to remember, and make uſe of our Baptiſmal Covenant upon all occaſions, eſpecially in avoiding all occaſions and temptations, and motions to ſin within or without, in time of tribulation and deſertion, and at the point of death; we are buried with Chriſt in Baptiſm, wherein alſo we are riſen with him through the faith of the operation of God, that ſo many of us as are baptized into Jeſus Chriſt, are baptized into his death, therefore are we buried with him by Baptiſm into death; that like as Chriſt was raiſed up from the dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life. By Baptiſm we are planted together in the likeneneſs of his Death, and alſo in the likeneneſs of his Reſurrection, that our old man might be crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin. Covenant making, and Covenant keeping, is the ſum of our Religion. We are ſworn in our Baptiſm to believe all the Articles of our Chriſtian Creed, and to live by faith.

✓ to walk in all the Commandments and Ordinances of the Lord blameless, to pray according to the Lords Prayer without ceasing for Grace, that denying ungodliness, and worldly lusts, we may live soberly, righteously, and godly in this present World, that so with comfort we may look for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ; and as we have sworn, so we are to perform it, even in keeping all the righteous Judgments of the Lord; so also the Holy Sacrament of the Lords Supper, which if there be opportunity, should often be received by us, wherein we shew forth the death of Christ till he come, is another excellent means appointed by God, both to convey and assure to us the Kingdom of God, as also to strengthen and confirm us in the Grace we have received, that we draw not back to perdition, but going from faith to faith, from one degree of Grace unto another, we may receive the end of our faith, the salvation of our Souls. Let us shew the Lords death till he come, by often eating this Bread, and drinking this Cup; but let us examine our selves, lest eating and drinking unworthily, we be found guilty of the Body and Blood of the Lord, and so eat and drink damnation to our selves.

✓ III. All the Graces of the Holy Spirit must be had and exercised, we must go to the God of all Grace for every Grace, he will give Grace and Glory, first Grace, then Glory. It is through Grace we have good hope, the Grace of Regeneration according to his mercy; he saveth us by the washing of Regeneration, and renewing of the Holy Ghost, which he sheds on us abundantly, through Jesus Christ our Saviour, that being justified by his Grace, we should be made Heirs according to the hope of eternal life; there is no hope of eter-

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nal life without Grace. It cannot be expected I should discourse of all the Graces, these may suffice.

1. The first Grace we are to labour for, is Humility, by which we come to know our vileness and unworthiness, that we are no better than wretched and miserable, and poor, and blind, and naked, and have need of every thing, and yet deserve nothing; that we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God. The way to be rich in Grace, is to be poor in Spirit, God will give Grace to the humble; the more humble, the more holy; Saint *Paul* the chiefest of sinners, less than the least of all Saints in his own account: yet not a whit behind the very chiefest of the Apostles in Grace and Gifts, labouring more abundantly than they all; yet not I, saith he; but the Grace of God which was with me. Be cloathed with humility, walk humbly with God, humble your selves under the mighty hand of God, and he will exalt you in due time, God will save the humble person.

2. Acquaint your selves with God, know the God of your Fathers; This is life eternal, to know thee the only true God and Jesus Christ, whom thou hast sent; the principal part of the image of God, is the knowledge of him. If you would have his mercy and his favor, you must have understanding; for to a people of no understanding, he that made them will not save them, and he that formed them will shew them no favor; they who like not to retain God in their knowledge, are not like to go to Heaven; that the Soul be without knowledge it is not good, the Soul cannot be good without knowledge, it is the image of God which makes the Soul good. The new man, which after God is created in righteousness, and true holiness, is renewed in knowledge; we escape the pollutions of the World through

the knowledge of our Lord and Saviour Jesus Christ. Grace also and Peace are multiplied unto us, through the knowledge of God and of Jesus our Lord; yea, all things that pertain unto life and godliness are given unto us, through the knowledge of him that hath called us to Glory and Virtue: Therefore if you determine to go to Heaven, determine not to know any thing so much as Jesus Christ and him Crucified. Wisdom is the principal thing; therefore get Wisdom, and with all thy getting get Understanding, get Wisdom, get Understanding; forget it not, embrace her, and she shall bring thee to Honour and Heaven. She is a Tree of Life, to them that lay hold upon her, and happy is every one that retaineth her.

3. Repent and believe the Gospel; I put them together for brevity sake, as I find them; Repentance towards God, and Faith in our Lord Jesus, are our very entrance into the Kingdom of God. True Repentance, which elsewhere I have described at large, lets the Kingdom of Sin and Satan out of the heart, that Faith unfeigned may receive Christ and his Kingdom into it. Repentance is a turning from Sin and Satan, and the World, and Faith is a coming to God by Christ, a choosing and closing with him as our Lord and Saviour, a receiving of his Fulness, and Grace for Grace; that we may glorifie God, and be glorified with him in our Bodies, Souls and Spirits, which are Gods. Seek first the Kingdom of God in a way of repenting and believing, and you are sure to find it.

4. The fear of God, especially for his Goodness, is another Grace to be desired and laboured after towards the attainment of the Kingdom of God. Reverential filial fear of God, is the first beginning of true Wisdom, which is the principal thing to be looked after. The fear of the Lord is the instruction of Wisdom; What man

is he that feareth the Lord ? him shall he teach in the way that he shall choose. None are wise but fearers of God. Behold the fear of the Lord that is Wisdom, and to depart from Evil is Understanding. The fear of the Lord, is to hate Evil, and the evil way, yea, every false way, which every prudent man is careful to do, that he may walk in the way of Life, which is above to the wise, that he may depart from Hell beneath ; I know no greater or better wisdom, than departing from Sin and Hell, for fear of God ; to walk in wayes of holiness out of love to God, for the obtaining a Kingdom of Glory ; whosoever would receive a Kingdom which cannot be moved, let him have Grace, whereby he may serve God acceptably, with reverence and godly fear, passing the time of his sojourning here in fear, working out his own salvation with fear and trembling.

Above all, put on Charity, no Grace brings us more into favor with God, and all good men, yea, even the worst of men sometimes than Charity. A man that is truly charitable both to Body and Soul, is a man almost by himself, and that hath that Charity which suffereth long, and is kind that envieth not, that beaveth not it self unseemly, seeketh not her own, is not easily provoked, thinketh not evil, with all the other properties, is in a more excellent way to the Kingdom of Glory, than any other ; and therefore my advice is, that every one would strive to excel in this most excellent Gift, Duty and Grace of Charity ; that he would follow after Charity, till he be found in Charity ; an example in Charity, fervent in Charity, in that Charity that covereth a multitude of sins ; that the Charity of every one of us all towards each other abounding, all our things may be done in Charity, that so we may be in Charity one with another, which is the end of the Commandments, and the bond of our perfection. O the unspeak-



able excellencies of Faith and Hope, and other Graces, but the greatest of them all is Charity; Charity makes a man so good, that when one will scarcely dye for a righteous, or just man, peradventure for a good or charitable man some would even dare to dye, if not, he dare dye for himself, or for the Brethren, which he ought to do, when lawfully called thereunto. None in so sure and safe a way to the Kingdom of Glory, as a man of Charity. Put on therefore ( as the Elect of God ) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, as Christ forgave you, but above all these things put on Charity, which is the bond of perfection, and besides being partakers of the Divine Nature; and giving all diligence to add to faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness add Charity; for so an entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

5. To Charity, add also Chastity; which is a virtue not only necessary and preparatory, but essential to the Kingdom of God: for there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lye. Having therefore promises for this end, let us cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, that we, who according to promise look for new Heavens, wherein dwelleth righteousness, may be diligent to be found of him in peace without spot and blameless, that we may then be presented as a chaste *Virgin* to Christ.

6. Get Self-denial; Live in the daily practice of it, if you would not have God deny you himself, his Kingdom,

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dom, Grace and Glory; if any man will come after Christ, let him deny himself, and take up his Cross and follow him: He must go the same way that Christ went, that means to come to Heaven; he hath led us the way, for he is our way, he himself went every step to Heaven in a way of Self-denial, his wisdom, will, way and work, was wholly subjected to the wisdom, will and pleasure of his heavenly Father: I seek not, saith he, mine own Will, but the Will of the Father which hath sent me, and I do alwayes those things that please him; every one of us is to please his Neighbour for his good to edification, and the reason is, for even Christ pleased not himself, leaving us an example, that we should follow his steps. Our own wisdom, will and way, standing either in competition with, or opposition unto the wisdom of God, which seems foolishness to us, is to be denied; the world by wisdom knows neither God, nor his Son Jesus Christ. The hidden wisdom which God ordained before the World unto our Glory, is such a mystery, that none of the Princes of this World knew, and therefore they crucified the Lord of Glory. Nor can any natural man receive the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned: Let no man therefore deceive himself, if any man seem to be wise in this World, let him deny himself, become a Fool, that he may be wise to deny his own Will, as well as his own Wisdom; that he may be willing in the day of Gods power, to be what God would have him to be, and to say, not my Will, but thine be done on Earth as it is in Heaven, which is the highest Wisdom. Self-love must also be denied: Naturally men, though they will not own it, are Lovers of their own selves, which makes them covetous, and proud, to be Lovers of Pleasure, more than Lovers of God. The love of God for

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himself, and love to our Neighbours, without dissimulation, is the cure of Self-love, which is false love, and therefore true hatred. Self-love is Self-hatred. The Times are perilous, when men are Lovers of their own selves, covetous, proud, Lovers of Pleasures, more than Lovers of God, having a form of Godliness, but denying the power thereof. Hold fast the form of sound words with a sound mind by the Spirit of Faith, and of Power, and of Love; that instead of denying the power of Godliness, you may exercise your selves unto all Godliness, in denying Ungodliness, and worldly Lusts; that you may live soberly, righteously, and godly in this present evil World. Learn in what state soever you are in, therewith to be content. Learn both how to be abased, and know how to abound. Be content to be poor in this World, which is the true meaning of being poor in Spirit, that you may be rich in Faith, and Heirs of a Kingdom; the comfort and content of a mans life consisteth not in the abundance of the things which he possesseth. The Kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. Let your Conversation be without covetousness, and be content with such things as you have, that your Conversation may be in Heaven. Heavenly-mindedness is your duty, let it be your delight, to seek those things which are above, where Christ sitteth at the right hand of God, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore for all those, and onely those, that have and exercise the Graces of the Spirit in truth and uprightness. Labour therefore in the last place for the Grace of Sincerity, which is not so much a Grace, as that which makes Grace to be Grace. If I may say so, what is Faith but Fancy, if it be not unfeigned? Or Love, but Lust, except it be without dissimulation? What is Obedience  
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good for, if it be not universal and constant? Our hearts and lives are not sound, if we have not respect unto all Gods Commandments to perform them alwayes unto the end. Suppose our Gracious Majesty the King command nothing but what is holy, just and good for His own Honour and Interest, and the good of His Subjects, will he judge those persons sincere to him, that lives in open disobedience to any of his righteous Laws? God and man would, and should be served in sincerity and truth. God is to be worshipped in Spirit and in Truth, he is rich in mercy, but to whom? to them that call upon him in Truth. The good and the right way is, only fear the Lord, and serve him in Truth with all your heart. God is for the heart, and the whole heart; man looketh on the outward appearance, but the Lord looketh on the heart; the heart, and the sincerity of it, is all in all with God; Grace and Mercy is with all them that love our Lord Jesus Christ in sincerity with incorruption. Sincerity is the Salt that keeps our Love and other Graces from corrupting and perishing; it is the root of the matter which makes the heart good and honest in bringing forth the fruit of righteousness with patience unto perfection: Whereas the seed sown in the heart, where there is no root, withers away; the Word of the Truth of the Gospel bringeth forth fruit in them that hear it, who know the Grace of God in Truth: Do not my words, saith God, do good to him that walketh upright? God is good to those that be good, and to them that are upright in their hearts, which *David* intimates in his Prayer. None are good indeed, but the upright and sincere, their hearts are good, their lives are good, they are like *Saul* and *Jonathan*, lovely and pleatant in their lives, and their death is precious in the sight of the Lord. Mark the perfect man, and behold the upright, for the end of that man is Peace. He shall

shall enter into Peace, that walketh before God in Truth, and with a perfect heart, doing that which is good in his sight; uprightness, integrity, and sincerity in heart, speech and behaviour, is very pleasing to God. Behold thou delightest in, or desirest Truth in the inward parts, They onely are the Sons of God, who are blameless, harmless, or sincere, speaking the Truth in love, as being sincere, which is all one; speaking the Truth from the heart, is a character of a Citizen of *Zion*, and the property and duty of the true Ministers of the Gospel, who are not as many, which deal deceitfully with, or corrupt the Word of God, but as of sincerity, but as of God, in the sight of God speak they in Christ his Doctrine, shewing uncorruptness, sincerity, sound speech, that cannot be condemned; ordering also their Conversations in the World, by the grace of God in simplicity and godly sincerity, that they may approve things that are excellent, that they may be sincere and without offence toward God and toward man, till the day of Christ. They who are allowed of God to be put in trust with the Gospel, are even so to speak and live, not as pleasing men, but God, which tryeth their hearts; not at any time using flattering words, for a cloak of covetousness, whom St. *Paul* would have the Brethren to mark: And I most humbly beseech His most peaceable Majesty, for His own, and His Kingdoms sake and safety, He would also mark them who cause Divisions and Offences upon what pretences soever, either in the State, or Church, or Families, contrary to the Doctrine of Christ; for they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple, walking in craftiness, doing the work of the Lord deceitfully: But such as would first seek the Kingdom of God with comfort, must labour to be *Israelites* indeed,

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in whom is no guile, that they may grow in grace, in every grace, going from grace to grace, from strength to strength; for the pure in heart, and he that hath clean hands, and is sincere, perfect and undefiled in the way, shall be stronger and stronger, till he be strong in the grace that is in Christ Jesus, being strengthened with might by his Spirit in the inner man, to exercise himself in all holy conversation and godliness, in every condition, in every relation; for the truth and strength of grace lies much in relative religiousness. None are really holy, that are not relatively holy; they who are not good, loyal and sincere loving Subjects to His most Excellent Majesty the King, are far from the true power of godliness, and so in all other Relations, which I leave to a fitter opportunity to handle. What more plain in all the Word of God, than that every Soul is to be subject unto the higher Powers? How apt are men to forget it! Put them in mind therefore, saith *St. Paul*, to be subject to Principalities and Powers, to obey Magistrates: What follows-----To be ready to every good Work: Why? for Rulers are not a Terror to good Works, but to the evil. He is a Minister of God to every one for good, both to the good and to the evil, to make evil men good, and good men better. The Supreme Power, which is the Ordinance of God, is not to be resisted, upon pain of damnation; but all Dues, Duties, Tribute, Custom, Fear, Honour, the rather to be rendered with all chearfulness, and humble thankfulness: for Magistrates are Gods Ministers, attending continually on this very thing; wherefore let every one of us, as it is our bounden duty, shew the truth and power of our godliness herein, for we must needs be Subjects, not only for Wrath, but also for Conscience sake, to our Superiours in the Lord: And that they may rule for God, and for good, let Supplications, Prayers, Intercessions, and

and giving of Thanks be made by us all for the KING, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty; for this is good and acceptable in the sight of God our Saviour, who will have all men first to seek the Kingdom of God, and his Righteousness, and come unto the knowledge, and the acknowledging of the Truth, which is after godliness, that they may be saved: for which end the Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of God and Jesus our Lord, that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, and the divine life.

The last direction for getting and growing in grace, is to get well acquainted with every promise of grace, and every promise unto grace, to make a believing lively application of them to your selves. Turn these Promises into Prayers, and God will turn them into Performances. He hath purposely made them known unto you, that he might make them over to you; for all the Promises of God in Christ Jesus are Yea, and in him Amen, unto the glory of God, and your salvation, if having these Promises, we cleanse our selves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. The promises of God are the breasts of Consolation from whence new born Babes desire or suck sincere milk, that they may grow thereby in grace unto a perfect man, unto the measure of the stature or age of the fulness of Christ, till they become such as have no need of milk; for every one that useth milk, is unskilful, hath no experience in the word of righteousness, for he is a Babe, but of strong meat which belongeth

eth to them that are of full age, or perfect, even those who by reason of use, habit, or perfection, have their senses exercised to discern both good and evil.

For Consolation to all the Sons, and Saints, and Servants of the Lord, that hearken unto the counsel, command and proclamation of our Lord and Saviour Jesus Christ, that first seek the Kingdom of God and his righteousness, as you have heard, that have this Kingdom and righteousness in you : Look unto Jesus, lift up your heads and hearts, for your redemption draweth nigh, when the time of refreshing shall come from the presence of the Lord. Let us comfort one another with these words, God and Christ, and Grace and Glory are ours, we are sealed with that holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory, all things are ours, for we are Christs; *Paul, Apollos, Cephas*, the world, life, death, things present, things to come, all are ours in possession and reversion. This *All* should comfort us, it is worth being a Son, a Saint, a Servant of God, to be as rich as Heaven and Earth, yea richer, in having God for our portion. Let not the Consolations of God seem small to us; the promises of the life that now is, and of that which is to come, are all ours, here are the unsearchable riches of Christ, treasured up for the heirs of promise, wherein God willing more abundantly to shew unto them the immutability of his counsel, confirmed them by an oath, that by two immutable things, in which it were impossible for God to lye, we might have a strong Consolation, who have fled for refuge to lay hold upon the hope set before us, which is Christ in us, the hope of glory : for we look for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ,

to be revealed from Heaven with his mighty Angels, when he shall come to be glorified in his Saints, and they in him. Its worth going through the Kingdom of grace all the way, which many poor Christians are faine to go in a way of persecution and tribulation, to the Kingdom of glory, where they shall ever be with the Lord, whose presence will make amends for all. There God and Christ will be all, and in all, here Christ dwelleth in our hearts by faith, hope, and love; but when Christ, who is our life, shall appear, we shall also appear with him in glory; then shall we be able to comprehend with all Saints, what is the breadth, and length, and depth, and heighth, and know the love of Christ which passeth knowledge; now are we the Sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is; then shall we be filled with all the fulness of God, that will do for us exceeding abundantly above all that now we ask or think, unto him be glory in the Church by Christ Jesus throughout all ages world without end.

Now our Lord Jesus Christ himself, and God even our Father which hath loved us, and hath given us everlasting Consolation, and good hope through grace, comfort our hearts, and establish us in every good Work, to keep us from falling, till we be presented faultless before the presence of his glory with exceeding joy. To the onely wise God our Saviour be Glory and Majesty, Dominion and Power, both now and ever. AMEN.

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